



ANDREW STEWART  
OF  
THE PRAIRIE HOMESTEADS



BY  
T. G. MCKITRICK

Price \$1.50

Crystal City,



# FOREWORD

(By Principal Graham of United College, Winnipeg)

I feel that I have a special interest in the subject of this volume. For eleven sessions, now, I have lectured in a room adorned by the portrait of Andrew Stewart. The reading of Mr. McKittrick's story of his career, told as it is with the charm of simplicity and the grace which is imparted by sincere emotion, has enabled me to know much better the man on the image of whose features my gaze so often falls.

The real theme of this story is the vast influence for good of a single, unpretentious but faithful life, and the intrinsic greatness of a man to whom his contemporaries forgot to attach the label of greatness. Like "the poor wise man who delivered the city," noted by Ecclesiastes, he was all but forgotten for his pains.

Yet the important thing, I think, is not just that Andrew Stewart's individual service should be recalled. Rather it is that it should be used, as the author has used it, to remind us that the tone of any society is, in the last analysis, determined more by the forgotten than by the famous. One of the disturbing signs of our times is the growing willingness of the former type to thrust too much responsibility and power on the latter. In proportion as that happens in any society it loses the capacity to be free and, once having lost the substance of freedom, it will inevitably lose the form of it.

It is well to be reminded, again and again, that satisfaction lies not in the reputation but in the reality of greatness. In respect of the reputation of it there is often much shoddiness. But there was nothing shoddy in the life of Andrew Stewart. That must be why the portrait which hangs on our Board Room wall creates in me the sense of having encountered a victorious spirit.

—WM. C. GRAHAM.



## PREFACE

The task of assembling facts in connection with the life of a rural community and work of a deserving citizen, and marshalling them into some semblance of order, is a task not to be lightly undertaken by anyone. My reason for giving thought to the matter at all is that time is passing, taking with it those who have first hand knowledge of pioneer conditions in Western Canada. This, coupled with the fact that apparently no one had undertaken the work of preserving certain fragments of personal history that were in danger of becoming lost, decided me to attempt to rescue as much as possible of such valuable data as could be obtained.

In this work I find I am deeply indebted to the records of the late Mrs. Stewart, and to her daughter Edith; also to W. D. G. Runions, Registrar of United College, Winnipeg, for valuable material.

Since Dr. Stewart was my first Pastor of whom I have any recollection, and later on also my teacher, I was thus in the happy position of knowing Dr. and Mrs. Stewart as my personal friends and, because of that, my effort on their behalf has been a labor of love.

But this is not a biography, and it certainly is not intended as such. It is a story of pioneer conditions in Southern Manitoba; showing the tremendous influence of a devoted life upon the pattern of citizenship that developed from crudest beginnings, and out of a not too friendly environment.

The story is written for the young men and women of this and later generations, who may be interested in knowing what manner of men were their fathers who laid well and securely in Canada the foundations of national greatness.

—The Author.



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# **ANDREW STEWART OF THE PRAIRIE HOMESTEADS**

## **CHAPTER I**

### **FOUNDING A NATION**

Centuries before the beginning of the Christian era, a versatile writer, having in mind the dynamic power of the simple word in the mouth of a gifted orator, as he swayed his spell-bound audience from his vantage point, the Public Forum of his day, began his written thesis: "Let us now praise famous men; and our fathers who begat us. The Lord hath wrought great glory by them, through His great power from the beginning. Such as did bear rule in their kingdoms, men renowned for their power; giving counsel by their understanding, and declaring prophecies. Leaders of the people by their counsels, and by their knowledge of learning meet for the people: wise and eloquent in their instructions."

That widely quoted historian declares that, "All these men were honored in their generation and were the glory of their times."

The present twentieth century of the Christian Era has been crowded full with men and women, "wise and eloquent in their instructions," but who have gone to their eternal reward unrecognized by their generation, their major accomplishments unrecorded.

Records of the life and work of Andrew Stewart, Manitoba patriot, teacher, and builder of a righteous national citizenship, are incomplete, as are all records of famous men who lived simple unpretentious lives; but such records as we have, we believe to be well worth preserving, along with the simple but important records of life on the prairie homesteads of Southern Manitoba, beginning almost three-quarters of a century ago.

### **ANDREW STEWART OF THE PRAIRIE HOMESTEADS**

Andrew Stewart was born June 18th, 1851, in the Township of Albion, Peel County, Ontario.

His parents were John Stewart and Mary Jamieson, who

were married in 1838 before leaving their home in the North of Ireland to cross the Atlantic ocean in a sailing vessel and settle in a Canadian wilderness.

Records of members of that pioneer generation of immigrants who crossed the stormy seas in frail vessels during the century following the war of 1812, are meagre, and those existing, hard to obtain. In too many cases the last resting place of these brave men and women was in unmarked graves, in cemeteries now uncared for and abandoned.

A race of heroes and heroines, who raised and trained large families of sturdy sons and comely daughters, at a time when poverty, hardship and suffering was the common lot, deserves at least the recognition due men and women who laid well in young Canada the enduring foundations of national greatness.

Theirs was a vision of prophetic hopefulness. Very few of all those who brought in their persons the best blood of the European races and the seeds of modern culture, as well as commercial supremacy, lived to enjoy the comforts and delights of a later prosperity which their own herculean labors had guaranteed their descendents of the present favored generation.

It is still not too late for a grateful nation to take such steps as may be found necessary and expedient in honoring the memory of those who founded our Canadian families and, at the same time, built at least the ramparts of a leading nation, soon to become a world power, a recognized and respected member of world society.

Whatever may have been the educational opportunities offered in Peel County, Ontario, at the time of Andrew Stewart's boyhood, he must have made the best of what there was, for it is recorded that he taught school in Peel, Simcoe and York Counties for four years before entering Victoria University in Toronto.

Graduating from Victoria University in 1879, his time of facing the world of opportunity was coincident with the opening for settlement of our Western Canadian prairies.

In later years this teacher of men would warn his students to be prepared for whatever life had to offer, and it may be

inferred that, drawing from his own wide observation and experience, he was merely reading from his own book of life when he would sternly rebuke a sluggish or careless student by exclaiming: "Opportunities will come to you. You must be prepared to embrace them when they come. If you are not prepared, another will step forward who is prepared, and you then must wait for openings which may come later—or never!"

## BEAUTY AND LIFE

Sweet is the breath of morn, her rising sweet,  
With charm of earliest birds: pleasant the sun,  
When first on this delightful land he spreads  
His orient beams, on herb, tree, fruit and flower,  
Glist'ning with dew: Fragrant the fertile earth  
After soft showers: and sweet the coming on  
Of grateful evening mild, then silent night  
With this her solemn bird and this fair moon  
And these gems of heaven, her starry train.

—From Milton's *Paradise Lost*.

Editor's note:—The Poet surely had a vision of Manitoba's glorious, living beauty.

The story of pioneering on the prairies of Manitoba is a real story of the lives of heroes and heroines—a story that will never be completely told, because the brave souls who had these experiences regarded them as a commonplace part of their lives.

## CHAPTER II

### SETTLERS FOR SOUTHERN MANITOBA

Andrew Stewart accompanied the settlers who came to the Rock Lake district from Ontario, in 1879, according to the records of J. E. Parr, one of the group.

Whatever may have been the rights and wrongs attending the various incidents surrounding the entry of Manitoba, in 1870, into the confederation of provinces, so loosely constituted only three years before, the resulting publicity was favorable to the prairie country itself.

Soldiers from Eastern Canada who served in the rebellions wrote home in warm praise of the rich soil, free of stumps and stones and ready for the plow; of abundance of fish in the rivers and lakes; of wild fowl and game and fruits, all free for the taking; of a flowery landscape that delighted the eyes of those hard-fisted woodsmen, more than satiated with the gruelling labor of clearing bush farms in Ontario, Quebec and New Brunswick.

Many filed on homesteads and remained in peaceful occupation of a troubled land where they came to fight.

Surveyors operating in Southern Manitoba completed their work to the western side of Range 12 by the year 1878, that being the western boundary of the new province at that time. These men carried glowing tales of Southern Manitoba back East. Also, members of the Boundary Commission that surveyed and marked the Canadian-United States boundary line reported favorably on the western prairie regions.

At that time also the Canadian government was facing the unequal competition of the larger country to the South in the matter of settlers, and how to arrest the steady flow of thousands of young Canadians annually to the United States became a major problem. Steps were taken to advertise the advantages offered by the Canadian prairies of Manitoba and the Northwest Territories, for the benefit of eastern land seekers. This, too, when the large families of the Canadian pioneers required more land for their expanding needs.

Thomas Greenway, representing Huron Constituency, 1874-1878, in the Canadian parliament, interested himself in distributing this literature and he made a trip of inspection to Southern Manitoba, reaching the country West of the Pembina River in 1878.

A large colony of Mennonites from Southern Russia occupied Red River valley lands, 1874-5-6, and lands between that settlement and the Pembina River were pretty well all entered for by the end of the year 1878, and homeseekers began to cross the river.

In 1878 James Reid settled on the West half of Section 24, in Township 2 and Range 12, West of the first principal meridian, the section on which the town of Crystal City is now built.

William Butchart settled two miles North of the Reid homestead. Alexander McLaren and sons settled near what is now Clearwater, and John Adams homesteaded in the bush three miles North.

James Murdoch and James Steel, from Paisley, Ontario, inspected the lands around what is now Pilot Mound and sent home a favorable report. The advance guard of the Paisley colony arrived before the fall, in 1878. One cabin near Barbour's Lake, was occupied during the winter of 1878-9 by Mr. and Mrs. James Beveridge; Mrs. Wilson, mother of Mrs. Beveridge; Messrs. Robert Blackburn, W. Kemp and John Moffat.

The Butchart cabin was also occupied by two Preston brothers, sons of Richard Preston, one of whom died during the winter, the first death of a white man West of the Pembina River in Southern Manitoba. These first settlers were soon followed by R. S. and T. C. Preston, Peter Butchart, the Shaw family, and John McGinnis.

The following year, 1879, saw a tremendous rush of settlers from all sections of Eastern Canada, but mainly from Ontario, to the rich agricultural area West of the Pembina River and surrounding Rock Lake. Among those who homesteaded in the Crystal City district in 1879 were John and James

Stewart, Findlay McEwen, four McTavish brothers, James Corbett, William Cruickshanks, Richard Downie, W. H. Davis, C. L. Thompson, G. Holmes, William and John McKittrick, John Elson and sons, George Mutch and sons, James Pack, William Ingram, Howard brothers, James Collins, John H. Stewart, John Vesey, S. T. Rand, Peter McLaughlin, Sandy McDonald, Thomas Smallacombe, William Daly, Robert Reesor, William Werry, Uri and Steven Jory, J. P. Smith, John Seely, John and William McDonald, Aaron and Harry Cudmore, Tom Welton, the Joseph Rogers men, A. Taylor, Silas Rae, Tom McRae, D. G. McIntyre, G. Hogarth, Hagyard brothers—Jim, Fred, Bill and T. F.—John, William and Thomas Coulthard, L. Manning, Sam Hicks, Sam Handford, D. Headrick, James Maxwell, W. Maxwell, R. T., J. D. and William Robertson, Caleb Handford, Joseph Spence, Fred Shilson, George Wood, William Publow, Robert Stevenson, John Wilson and sons, R. S. Thompson, James Cavers and sons, and many others—all, it is to be particularly noted, having British names, this being characteristic of most of South Western Manitoba.

Some of these remained on their homesteads. Others, after securing their farms, returned East to dispose of their property and to prepare to move to Manitoba in the Spring of 1880, with their families.

Among those who remained on their homesteads during the winter of 1879-80 were eight men whom Thomas Greenway, M.P., had organized into The Rock Lake Colonization Company for mutual assistance during the first year of pioneer life. These men, all from Huron County, Ontario, were Thomas Greenway, J. J. Ring, William H. Greenway, Thomas Sando, Arthur J. Rollins, James McNamee, James Baker, and William Parr. They arrived in Emerson, the village on the Canadian side of the United States border, and on the Red River of the North, about the first of April, 1879, with the first of the Greenway excursions.

The Company headquarters was at first a double tent set up on the homestead of William Parr, near the junction of the Commission Trail with Crystal Creek, so named by the surveyors who had so recently completed their work in that section of the province. The spot was named Crystal City,

and with one tent as dormitory, and the other as dining room and kitchen, and with James E. Parr installed as cook, the town of Crystal City was duly established. Mr. Parr points to the fact that no fatalities were recorded, as proof that the cooking was of a high order even though variety was at times wholly lacking.

William Parr, Sr., was appointed Post Master, at a salary of ten dollars per annum. Mail came by stage from Emerson at first, with Mr. Halliwell as mail carrier.

Mr. J. E. Parr informed the writer that operations were then begun in the way of breaking the virgin prairie, and getting out logs for houses and stables. His description of the first saw mill was as follows:

"Two posts were put in the ground about twelve feet from a precipitous bank, with timbers from the top of the bank to each post, far enough apart to roll logs out on.

"The saw mill machinery consisted of a long pit-saw and two men. When a log was placed over the pit, the bark roughed off and chalk-lined from end to end, with lines one inch apart, one man would stand upon the log and the other in the pit, and operate the mill. Mr. Thos. Sandow's house, built on Section 18-2-11, was the first raised in the district, and the roof was sheeted with lumber from this mill."

Many of the first houses, however, were mere huts built of tough sods, which settlers declared were warm in winter and cool in summer, and dirty at all times, in summer not always dry.

In the fall of 1879 the Electoral Division of Mountain was laid out and Mr. Thos. Greenway was elected as Member by acclamation.

It may have been purely accidental that the members of this organized group were all members or adherents of the Methodist Church, but there was nothing left to chance in the selection of their spiritual leader. Andrew Stewart, graduate with honors of Victoria University, and ordained Minister in the Methodist Church, had for his parish all Southern Manitoba from Nelsonville (now Morden) to the

western reach of settlement—a kind of roving missionary but with particular responsibility as duly appointed Minister in Crystal City and surrounding districts.

Reasons for the selection of Andrew Stewart to accompany the excited rush of eager land seekers of 1879 to Manitoba are at this time not known; but his arrival and permanent residence in this province was to have results so beneficent and so far reaching that no one at that time could possibly have offered an accurate forecast of coming events. If the matter were referred to pioneers of that day and generation they would stoutly attribute the choice to divine guidance, confirming their faith in the God in whom, through all their misfortunes, they put their trust.

## CHAPTER III

### MISSIONARY WORK BEGINS

Andrew Stewart, selected to accompany the rush of settlers to the unknown western wilderness, arrived in Manitoba in 1879, in time to see the beginnings of modern civilization in Western Canada.

But he saw a great deal more than that. He was a first hand witness of the fast disappearing remnants of savagery that had persisted over the warlike plains, even to the coming of the Canadian surveyors, the forerunners of organized settlements in Manitoba.

More than half of the people of the Red River settlement were Indian, or of mixed blood. The scattered remnants of roving tribes had recently been gathered into Swan Lake Reserve, located North of the Pembina River, on Swan Lake, a few miles North of Crystal City.

Horses, brought by the Spaniards to the western side of the continent, had, in the process of time, spread over the plains, from tribe to tribe of the red prairie dwellers. These had been an important factor in the destruction of the immense herds of buffalo after rifles had been secured from the white fur traders.

Small sized but sturdy, and inured to unutterable hardships, these Indian ponies provided the only means of transportation in addition to foot travel until incoming settlers brought horses of a better quality from Eastern Canada.

Andrew Stewart's pony was of pure native stock, and in after years it was often said of this faithful little beast, "If there is a heaven for horses, 'George' has surely earned an honored place in it."

The regime of the Red River Cart, too, was also nearing its close and although it was still a familiar sight and sound to the settlers well into the eighties, the new minister did not have to suffer the discomforts and indignity of its screaming, jolting, time-killing use.

The latest fashion in speedy overland travelling vehicles

was the Buckboard, a light-built but sturdy spring wagon, designed for one horse draft, with seating accommodation for two persons, leaving ample space for luggage, provisions and bedding, providing all this was well roped down to ensure safe arrival at its too often decidedly vague destination.

Fitted out with his pony, "George", its bright new harness, and the latest model of a buckboard, the young minister was ready to begin his duties as missionary at large to most of Southern Manitoba, from Nelsonville (Morden), westward, the exact distance ever lengthening as settlers pressed on over the western border into that part of the North West Territories still mostly unsurveyed, but about to be included within Manitoba's enlarged borders.

Andrew Stewart's immediate responsibility was Crystal City and surrounding districts, but the homes from Nelsonville westward were his care and to all of them, regardless of religious denomination, he was always welcome.

Lilian McLaughlin Beavis makes brief reference to him in her story in "Corner Stones of Empire." "Dr. Andrew Stewart was our first Methodist minister, one blue eye and one brown one, that was him, and what a fine fellow he was!" That simple eulogy covers the case completely. Those famous eyes twinkled mischievously as he told stories to assist in the wedding festivities after performing a solemn marriage ceremony in a settler's shack. They conveyed messages of deepest sympathy, as he sought to assuage the grief of bereaved members of a stricken family. They flashed in fierce anger as he denounced wickedness in places high or low, or as he warned some delinquent to mend his ways before the consequences of his own folly would inevitably overtake him.

If this minister was to be "all things to all men" he must first be assured that the course of procedure was right; that being determined, no task was too hard to be energetically undertaken, with a foregone conclusion of a large measure of success.

Making his headquarters for that first winter of 1879 mainly at Nelsonville, the young minister, with his faithful pony, George, hitched to a light jumper, plodded through the snow

from settlement to settlement, preaching wherever and whenever opportunity offered.

His visits to the lonely, storm-bound log shacks, or sod huts, were as a blessed ray of sunshine, bringing renewed hope and cheer.

He carried discouraged souls to the throne of everlasting grace, in quiet unassuming prayer, confirming their faltering faith and consolidating ideas of good citizenship in the hearts and minds of these sturdy settlers. Good seed sown in good soil that was to germinate and grow and blossom and bear fruit an hundred fold, in the important years that were to come in the lives of those people and in the lives of their sons and daughters of a later generation.

If Andrew Stewart's work had ended at the close of the homestead period, his life would not have been lived in vain. But greater things were in store for him in a long life of fruitful endeavor.

Men of vision, endowed with a talent for leadership and capacity and training for administrative work, were needed then as they are needed now.

Manitoba occupies the position of pre-eminence which is hers today as a natural consequence of having among her first settlers an unusually large number of citizens with outstanding qualifications for leadership, coupled with a notable capacity for hard work.

Men and women of this calibre have unselfishly served this province of Manitoba to an extent that can never be adequately recognized; and, having passed to their everlasting rest, no earthly reward can ever be theirs. That being so, we can now only recount their achievements, and humbly and thankfully offer some small tribute of respect to their memory.

Outstanding among settlers who homesteaded, or were prominent in business, in that section of Southern Manitoba extending from the Red River to the Pembina River, and who had arrived in the period 1874 to 1879 and later, were a large number of men of many racial origins who made an important contribution towards the development of the province. Included

among men who became widely known for their useful citizenship were the Motherals, Fargey, Connor, Chalmers, Lea, Bethune, Gordon, Keating, Ironsides, Campbell, Davidson, Armstrong, Carruthers, Sharpe, McIntosh, Sanders, Rowe, Jacobs, Shewfelt, Young, Windsor, Vrooman, White, Lumgair, Lowry, Winkler, MacAuley, Morden, Black, Stevenson, Currie, Armstrong, McKennett, Elliott, Stevens, Wiebe, Cowie, Borthwick, Landerkin, Bedford, Compton, Bolton, Coleman, Cowan, Compton, Mellicki, Elias, Hiebert, Kroecker, Braun, Loewen, Penner, Enns, Gislissen, Friesen, Klassen, Cram, Heppner, Rempel, Peters, Warkentine, Dyck, Miller, and many other families.

## CHAPTER IV

### WORK IS ORGANIZED

The history of missionary effort in a frontier community is usually a record of individual enterprise, with the work often impeded by direct and sometimes effective opposition. This is not always the case. Andrew Stewart had staunch support and assistance in organizing his congregation at Crystal City.

During the fall and early winter of 1879, oak logs were cut and drawn from the bush that covered both banks of the Pembina River near Rock Lake, about seven miles Northwest of Crystal City. All settlers who remained on their homesteads for that first winter co-operated in building this first church West of the Pembina River in Southern Manitoba, and one of the few in the province outside of Winnipeg.

The famous saw mill was brought into action. With a few tools but with willing hearts and strong muscles, this first Methodist Church was presently erected, with benches for seats and an old wood-burning stove of doubtful usefulness for a heating plant.

Water and home-made bread sufficed for the sacred elements, in celebrating holy communion, with nothing lacking in edification, or at least in spiritual fervor, at the well attended love feasts.

Those who affirm that the Christian Church depends for its success, or even its existence, on belief in worn out and exploded superstitions, are wrong. They are wrong in their premises, and completely astray in their conclusions.

The Christian Church is founded on the teachings of Jesus Christ and on the exemplification of those vital doctrines in His own life. The continued existence, therefore, of the Christian Church depends upon individual and collective belief in those doctrines. When all superstitions are exposed, when all falsehoods are nailed, the basic Christian doctrines will remain.

That glaring errors can occur in the recording and interpretation of Christ's words is shown in the example of our

version of The Creed, which contains statements not in accordance with our beliefs, and falls far short of giving expression to the relationship of man to his Creator.

Andrew Stewart taught basic facts. "There can be no religion higher than Truth," and his students, proceeding from the known to the unknown, developed a robust faith in things that are; recognizing that things unseen are more powerful than forces visible to our mortal eyes.

Even so, emotional experiences were not to be despised, and many a little group of worshippers on the lonely prairies had their hearts warmed, their faith sustained, and their courage renewed by the powers of human fellowship as well as by reverent communion with the God in whom they had entrusted their all, even life itself.

In the year 1880 settlers swarmed in to take permanent possession of their homesteads secured in 1879. Some had managed to have a few acres of land broken in 1879. Others ploughed up virgin prairie and seeded it to grain as best they could. All had gardens of a kind.

Crystal City townsite was surveyed and it was possible to secure legal title to the church property. Thomas Greenway was the vendor and the price of the lot, one hundred dollars. The Trustee Board formed to hold the property, on behalf of the Crystal City Methodist Church was composed as follows: William Greenway, John J. Ring, James A. Reid, John Elson, William McKitrick, Joseph Rogers, George Rogers, all farmers; and Charles Secord, merchant. Later, on February 24th, 1883, this document was registered in Crystal City Land Registry Office, John Knox, Registrar. This registry office was first established at Clearwater; then was transferred to Crystal City; and later was moved to Morden, where it remains.

A Sunday School was organized with Joseph Rogers as first Superintendent, and in this William Greenway later held the position of Superintendent for forty years.

Andrew Stewart's first choir included Mrs. Thomas Greenway as organist, for a small melodian had been imported from the East.

In 1881, however, a real choir was organized, with William Rogers as leader. Members of this choir included Ella, Josephine and George Rogers, Eliza and Louise Parr, Minnie Reid, Eliza J. Daly, Coleman Hogarth, James and George McNamee.

James McNamee informed the writer that in his opinion the choir formed later under William Rogers as leader, and Josie Rogers as organist, was the best choir outside of Winnipeg. Members included May and Ella Rogers, Eliza, Minnie and Nell Daly, Ruth Burns, Eliza and Louise Parr, Dr. and Mrs. George Riddell, Dolly Richards, Minnie Reid, Mr. and Mrs. D. W. Duff, Mrs. Thomas Greenway, George and James McNamee, Alex. Robertson, Coleman Hogarth, George Rogers.

Andrew Stewart was perhaps unusually fortunate in the support accorded him by his choir. Music played an important part in all social gatherings everywhere. The finest music of all ages has been in connection with the Christian Church and much credit is due and is willingly given to those who helped with their talent in brightening up all services of the church, and in teaching and training many who in after life brought credit to Manitoba, their beloved province.

One family deserving mention in this connection was the W. D. Ruttan family, who homesteaded a few miles East of Crystal City. Mr. Ruttan, with his dulcimer, and Mrs. Ruttan, with her piano talent, were frequent and appreciated entertainers in concert programmes.

A Sunday School was also organized at Cypress School, where Mr. and Mrs. W. H. Davis gave assistance.

A church appointment and Sunday School was organized at Clearwater, Mr. P. B. McLaren and family, and many others, giving loyal support.

Near the United States border a church service and Sunday School was started in the home of William McKitrick, who also was Superintendent of the Sunday School for many years. These services were attended by Mr. and Mrs. Robert Naismith and Mr. and Mrs. Thomas Phillips, Presbyterians from Almonte, Ontario; by Daniel Shanks, Miss Shanks, Mr. and Mrs. Peter Murchie, from Quebec, and by John Brown, a Plymouth

Brethren, who for some time taught the Bible Class, stirring up considerable confusion by advancing his own peculiar views. All helped in the Sunday School, and thus the seeds of international goodwill were sown, to later bear fruit in co-operative effort, in days of international danger and world-wide unrest, for all these helpers were from the North Dakota side of the "line."

With three widely separated preaching appointments, the Sabbath was a busy day for the minister and, incidentally, for George, the faithful Indian pony.

The part taken by the women of the community in all social and religious work was noteworthy. The hospitality of almost every home was extended at all times to a continually widening circle of friends and acquaintances, and even strangers were looked after, for strangers were likely to become neighbors in the near future.

Communion Sunday in the towns was a notable occasion, when farmers and their families became the welcome guests of those living near the church. No one was allowed to go home hungry.

Church socials and visitations brought the people together; concerts were gotten up, with or without, outside help.

Much of all this responsibility was cheerfully borne by the women of the community, most of whom had all of the work to do in their own homes, with the help of their growing daughters.

Many of these daughters received expert training that fitted them for later important positions as wives and mothers of prominent citizens of the rapidly developing province, in a rapidly solidifying nation.

## CHAPTER V

### DREAMS OF A COLLEGE

Rev. Andrew Stewart took a prominent part in all educational matters. Crystal City, Clearwater and Pilot Mound Public School Districts were organized November 10th, 1880, the Minister giving valuable assistance. In Crystal City, William Rogers, holding an Ontario certificate, was appointed first teacher. School was held in Andrew Stewart's new log church until a school building was built at a considerably later date. Under Mr. Rogers, the students' attention was directed to geography and spelling. Among the first pupils was William J. Parr, who afterwards graduated from Manitoba University and became Public Schools Inspector.

The second teacher was W. Kinney, also a qualified and experienced Ontario teacher, who emphasized the study of mathematics and the enforcement of strict discipline. Unruly pupils were shouted at and threatened they would be thrown through the roof on the next provocation. Mr. Kinney's hobby was an amateurish brand of phrenology, which he delighted to practice whenever an unsuspecting victim could be found. His term as teacher was short.

Third in line came Mr. E. L. Taylor, who soon changed over to the study of law and later became a well known King's Counsel in Winnipeg.

The fourth teacher was David J. Wright, a fine scholar and successful teacher, who retained the position of Principal after the school had grown large enough to require more than one teacher. Under Mr. Wright a number of students prepared to write, and with success, on Departmental Examinations. Among these was Nelson Greenway, who became a successful teacher, also Bert Elson, who first became a qualified druggist and later, after a course of study in Moody Institute, established in North Africa a School and Home for boys. In the course of his lifetime thousands of boys received help and training and a start in life, as a direct result of Mr. Elson's work in an uninviting field of Christian work.

Mr. Wright later served Beloraine schools for a number

of years, then spent the remainder of a useful life as teacher in Winnipeg Normal School.

During the early years of settlement there were no permanently appointed inspectors of Schools in Manitoba. First schools in Southern Manitoba were inspected by Andrew Stewart; next year by Rev. John Borthwick, of Nelsonville; next by a Rev. Ross, and after Mr. Ross by D. A. Stewart, a farmer living North of the big hill known as Pilot Mound, and who had been a teacher. He later became a Member of the Dominion Parliament, representing Lisgar for one term.

In 1880 also, an important event occurred in the life of Andrew Stewart. With a salary of six hundred and fifty dollars, raised entirely by voluntary subscription, and with a parsonage nearing completion through the expert assistance offered by Mr. Rollins, Sr., and carpenter Thomas Sandow, the thoughts of the Minister turned to the lady he loved in his student days, now resident in Minneapolis, U.S. Why delay any longer his marriage?

On July 7th, 1880, Andrew Stewart and Mary A. Sharpe were united in marriage at Emerson, Manitoba, by Rev. Dr. George Young, the witnesses being Mary Young and Annie Sutton.

Transportation for the bridal couple was via buckboard, drawn by faithful George, the Indian pony: but this honeymoon journey is more fully described by the bride in a later chapter.

To say that Andrew Stewart was ably assisted in his life-work by his wife, from the date of his marriage until death separated a long partnership, is a mere statement of fact, yet so complete a statement that little more can be added.

No nobler or more capable band of women ever existed than the pioneer women of Canada's western plains. Theirs was the torture of separation from parents and friends and home ties, to journey fifteen hundred miles or more into an unknown and untried wilderness, with nothing guaranteed for their future security, and with very little on hand with which to meet their present requirements.

Added to the quite impossible task of decently feeding and

clothing the family from the frighteningly meagre supplies at hand, were the not to be ignored social obligations, and the terrible responsibilities thrust upon them by necessity, and by merciful considerations.

Who today, without professional training, would care, to accept the risk of attending alone at a childbirth, with no help within miles of the lonely shack the settler called home; or, at a sick bedside, without medicines or adequate nursing equipment?

Yet those pioneer women raised large families of healthy children, who became good citizens through the careful training received from earnest minded, loyal and efficient mothers—a service that was not, nor can it ever be, repaid. Could a grateful nation find some suitable way, however inadequate, to honor the memory of those pioneer women of the western plains who made bare, wind torn shacks more than sacred by their courageous and loving service?

Andrew Stewart's special hobby was his interest in secular education. In after years Mrs. Stewart would remind the writer of this notable trend in his busy life; of occasions when, in moments of brief leisure, the Minister, the teacher E. L. Taylor, Hon. Thomas Greenway and Mr. Wesley Greenway, who later became Commissioner of School Lands at Ottawa, would sit on the bank of lovely Crystal Creek, or in the shade of the little parsonage, and discuss the dreamlike possibility of establishing a proper Public School System in Manitoba; or the even more venturesome and fanciful idea of a Church College, to assist the children of the settlers and the young men and women to obtain the educational advantages so sorely needed at that time.

These discussions and dreams were destined to crystallize into practical action for, on assuming the Premiership of the Province in 1887, Hon. Thomas Greenway called upon the Rev. Andrew Stewart to assist a committee in drafting the first Manitoba School Act.

Dreams of a College were by that time hardening into a possibility in the minds of Andrew Stewart and his energetic co-workers, for the records state that the Conference of 1884,

on a motion of Rev. Andrew Stewart and seconded by Rev. J. F. Betts, adopted the following: "That we hereby express our hearty sympathy with the scheme for the establishment of a Theological College, and that this Conference is ready to co-operate in all proper endeavors to obtain financial aid for such College."

## CHAPTER VI

### ENJOYED SOCIAL CONTACTS

Rev. Andrew Stewart had a warm spot in his heart for the bachelors of the community. Samuel Graham, coming from good Scottish stock, and himself a well trained soldier and an excellent rifle shot, came to the Rock Lake District almost too late to obtain a homestead; but through cancellation proceedings secured a farm near the United States border.

With a fair education and a natural inclination to fluency in conversation, Sam, as a bachelor with few responsibilities, and no worries to speak of, circulated freely among his neighbors. These visits were frequently timed, accidentally-on-purpose, as Sam would say, to correspond fairly closely with what was generally recognized as the meal hour; but a lonely bachelor was always made welcome.

Sam's primary source of power for all agricultural purposes, as well as for transportation, was a fine yoke of oxen, and these critters, having two countries and all North America to graze in, would, alas, often seek greener pastures far, far afield.

Sam's long distance army telescope did good service in helping to locate his wandering cattle, but not by one single turfbound furlong did that lessen the tortured distance poor Sam had to march after those bob-tailed, long horned steers.

The terms of endearment that filled the air as Sam trudged wearily homeward behind his erring pets must have delighted the ears of the skunks, badgers, gophers, weasels, ducks and mosquito hawks that constituted his audience. Had his hearers been human, they might have been unkind enough to have adjudged the decidedly colorful remarks as bordering dangerously on the wildest profanity, but Sam, without television or modern broadcasting facilities, had seclusion in abundance.

On one occasion, during the pastorate of Rev. Andrew Stewart, an exciting event, a wedding, was held in a settler's home and Sam found himself among the invited guests. The officiating Minister, Rev. Andrew Stewart of Crystal City,

having well and truly sealed the solemn marriage contract, was seated at the head of the banquet table in close proximity to the blushing bride, and, incidentally, where he could enjoy the confusion of the wildly distracted groom.

Sam was seated well below the salt, but that factor in no wise diminished his sense of responsibility toward the complete success of what, in all civilized society, is recognized as a major social event. With that sense of duty no doubt bearing heavily upon him, Sam managed by an adroit subtlety that would have done credit to a Spanish diplomat, to introduce into the lagging conversation his favorite hunting story, already well known to most of the guests.

A majestic buck was crossing Sam's line of vision at lightning speed; Sam raised his rifle; he took instantaneous but careful aim; Sam fired, and with superb marksmanship cut a foreleg clean off at the knee. The excited deer, with the light of battle in his eye, kept on running. Sam repeated the performance (and the description), with even more elaborate detail, and another leg was cut off.

Still the deer kept on running and Sam, with mounting enthusiasm as his story neared the bloody climax, was about to embark on his well rehearsed and concluding peroration, when Rev. Andrew Stewart, with his famous eyes twinkling, and laughter in his voice, called out: "Hold on, Sam! Hold on! Hold on! Put the poor beastie out of misery. You have shot off all his legs and he must be running on the stumps!"

Sam traded his bulls for a nice team of gray horses that was always available in berry-picking time for taking a wagon load of jolly picnickers to the Pembina bush; or, in winter, a pleasure seeking group for a merry sleigh ride.

One by one his lady friends selected their mates, not one of whom was Samuel Graham. This willing Romeo harbored no grudge against Rev. Andrew Stewart for his part in depriving a lonely bachelor of further matrimonial opportunities; nevertheless, as the corroding years began to thin his graying hair, doubts as to his eligibility for the role of double bliss began to assail his most amorous day dreams. He eventually

disposed of his farm and chattels, even his beloved grays, and departed to a far country.

Sam lived to a good old age in Vancouver, taking his place as a competent gardener and all round useful citizen.

Dr. Stewart, in after years of frequent contact with men of brilliant attainments, never forgot the friends of homestead days with whom he had crossed swords in jolly mental conflict, and his declining years, though busy ones as in former times, were brightened by recollections of many amusing situations that developed during the years of his service in Southern Manitoba.

Andrew Stewart's skill in unrehearsed repartee was well known. Those who knew him well were careful in closing all verbal gaps, in order that there might be no unprotected openings through which his well aimed shafts of humor might effect a landing. Strangers were sometimes caught unawares.

On one occasion a bombastic individual who bore the name of Knight, was laying about him with more vigor than modesty; damning to outer perdition all whose religious views did not coincide with his own peculiar ideas, and telling all and sundry within hearing how sure he was of his own ultimate triumphal entry into heaven.

Ending up with a flourish, he appealed to the "Minister," whom he had suddenly noticed in the crowd, for confirmation.

Andrew Stewart climaxed his reputation for "thinking on his feet," and at the same time brought down the house by quietly remarking: "I wouldn't be too sure, brother! The Good Book says there is no night there."

## CHAPTER VII

### ENJOYED LOCAL CELEBRITIES

Andrew Stewart took keen delight in meeting characters of unusual talent, and Crystal City, like most rural communities, had a local celebrity, a man in wide contrast, although contemporary with himself.

Sam Hicks, in Ontario was a young school teacher, who cut quite a wide swath with his top hat, sports clothes and a dashing pair of spirited drivers.

In Manitoba, on his homestead half way between Clearwater and Crystal City, he never allowed the pressing demands of such a seasonal occupation as farming interfere with his theoretical attention to public affairs; attended all farm and village meetings, and was invariably called to the platform to entertain the crowd with his wise-cracks, and his sage advice.

Notwithstanding Inspector W. J. Parr's description of him as a stout debater, he was always under suspicion as owing more for his success as an entertainer to the quaint phraseology of his remarks rather than to the invincibility of his logic. His working vocabulary included words and phrases and figures of speech, both powerful and arresting, in the use he made of them. If advocating co-operation he would say: "You scratch my back and I'll scratch yours." And the slowly repeated dry chuckle that accompanied the offer would make the remark irresistible, irresistible at least to Mr. Stewart.

As a farmer, Sam Hicks became famous as the most outstanding failure in all Southern Manitoba, but his clever daughters were good school teachers, and no doubt helped to keep the pot boiling.

After Sam and his wife moved into the village his active support of such institutions as the Church continued negligible, but he remained an expert critic endowed with discriminatory powers.

On one occasion, in his later years, when a pastoral vacancy had occurred in one of the village churches, a young minister

came to preach for a "call." Sam was in attendance at the service that Sunday.

Falling in with a friend on his way home Sam demanded to know his opinion of the sermon. In reply, his friend classed the sermon as a praiseworthy effort for a beginner.

"You are right there, T. G.," said Sam, "for a sucking colt I'd say that young fellar slung off some pretty fair mouthfuls. But gosh-all-hemlock, George, the beggar can't pray!"

In accordance with the wishes of his ambitious family, Sam moved into the City of Winnipeg. There, with his faculties impaired by the corroding years, out of touch with the environment that had been his life, and too old to create a new one, Samuel Hicks soon died of chronic loneliness.

Thus, one by one, the men who ranked as pioneers of Rev. Andrew Stewart's acquaintance passed from life's scene of action with, as in the case of the inimitable Samuel Hicks, no one qualified to take their place on life's stage.

After all, ability to recognize and uncover concealed merit is a valuable asset, a gift not to be despised. Poverty is inconvenient, and incompetence is not to be recommended, but a trained, observant mind will often discover in an improvident citizen, qualities of mind and heart worthy of a much better environment; sufficient, even, to offer much by way of compensations, for otherwise unpardonable deficiencies.

In this, the one who makes the discovery is perhaps the most richly rewarded, as life's horizons broaden, and his appreciation of what that broadened life has to offer, deepens and expands.

## CHAPTER VIII

### KNEW MEN OF TALENT

Crystal City was fortunate, in Andrew Stewart's time, in having what many communities sadly lacked—a capable medical doctor.

No hospital facilities of any kind were available nearer than Winnipeg, and there such accommodation was primitive and limited.

The science of surgery had, up to that date, scarcely begun to consider the possibility of operating within the human body. Appendicitis, just as prevalent then as now, was inflammation of the Bowels, and its victims died, or recovered, according to the nature of the attack, and the ability of the patient to absorb the shock.

But, within the limits of acquired knowledge and personal skill, the pioneer doctor rendered an important service to an area far greater in extent than any man could ever hope to cover, having in mind lack of roads, and with his mode of travel limited to the service that a horse could offer.

Dr. George Riddell, with residence and office at Crystal City, drove day or night over the whole area, often into North Dakota settlements as well, bringing such assistance as he could offer.

One of the early recollections of the writer is of a North Dakota settler on horseback, galloping madly through our farm yard following the trail to Crystal City, where he would rouse Dr. George Riddell for a fourteen mile race to reach a woman in labor, in time to save her life. The horseback rider had shouted his need for help, as he passed our house, without even slackening rein.

The Doctor had the willing assistance of the mothers of the community, and his kindly advice, treatment and care constituted a service beyond all comprehension or adequate recompense.

Besides being a well loved physician, Dr. George Riddell found time to take an active part in community activities,

even becoming provincial head of his Fraternal Order. Like Andrew Stewart, though not of his denominational faith, he was keenly interested in the welfare of his beloved Canada.

The hazards of pioneer life thus included, besides physical dangers ever present, the lack of many advantages that were even then being enjoyed by older communities in eastern provinces.

Rev. and Mrs. Stewart accepted the same chance as did all other pioneers, in facing up to whatever the day or hour had in store for them, wherever they made their home on the prairies.

A curious and notable fact that has since been a subject of frequent comment, is that pioneer mothers of large families lived to a greater age than did women who had no families.

Apparently raising a family is a means of education in itself. Certainly it is a matter of record that the mothers of large families were in constant demand for nursing duties, outside of and in addition to their ponderous responsibilities within their own homes.

A nurse's degree is important, and means something worth while, but dire necessity, coupled with natural intelligence, made capable nurses out of the otherwise untrained women of Southern Manitoba, as both Mr. Stewart and his wife could and did willingly testify.

In later years Dr. Stewart, in his teaching, laid heavy emphasis on the tremendous importance and value of practical service.

He also had served; while serving, he had learned.

## CHAPTER IX

### ENJOYED SAMUEL TREBLE'S LAPSE

Many notable incidents occurred during the pastorate of Rev. Andrew Stewart.

Reports of the rich, well watered lands of the Rock Lake country were carried back to Ontario by those courageous adventurers who visited Manitoba in 1878 and 1879. The rush to secure the best of the land in 1880 was tremendous. Some of those who had money not only used their homestead privileges, but secured land by purchasing a settler's interest in his claim, or by buying half-breed scrip and applying it to such lands as could be secured in that way.

Samuel Treble, a highly respected farmer and business man in Huron County, Ontario, who had already accumulated a considerable portion of this world's goods, managed to arrive at Crystal City, Manitoba, in time to secure two of the finest half sections of the soil that was later responsible for making the district known as the Garden of the West. These farms were situated on the Commission Trail, about four miles East of the first Crystal City townsite.

Besides operating these farms, Mr. Treble's activities later included ownership and management of a machinery business and a hotel in Crystal City. Intensely religious in his nature, Mr. Treble was attracted by the new Holiness Movement. This was known as the "Hornerite Movement," after its founder, R. C. Horner, of Ottawa, Ontario. All this at a later date.

Mr. Treble was active in promoting a college in Crystal City for the training of students of that faith for the ministry. This college did not survive long after its chief benefactor's death, and the building reverted to its former use as a hotel, this time in the hands of the Citizens Hotel Committee.

At a period of the country's history, when personal habits and customs meant very much more than was the case in more recent times, it may be surmised that the conduct of a man of local prominence, such as Mr. Treble, would be under general observation. More particularly was this the case because of

the peculiar religious beliefs indulged in by some, who foresaw nothing but eternal damnation for the one who swerved so much as a hairsbreadth from the observance of certain rules formulated by religious teachers, who were regarded as having the fate of the universe in their hands.

On one never to be forgotten occasion, during the early years of Mr. Treble's occupancy of his Crystal City farm—it was in the glorious seed time, when farmers everywhere were rushing in the seed, hopeful for an abundant harvest, if only the autumn frosts would keep away long enough to allow the grain to ripen—Robert Elson, son of John Elson, Reeve of Louise Municipality, who was employed on Mr. Treble's farm, had stabled his oxen after a hard week's work.

"Sweet Saturday Night, Five Meals Ahead," sang the care-free Robert, and he gave his team an even more generous allowance in anticipation of a late breakfast on Sunday morning.

Stern habit caused him to awaken at the usual five o'clock hour next morning and it was with supreme satisfaction that he turned over for a restful Sunday morning snooze. Soon he was disturbed, however, by his ambitious employer's voice.

"Robert! Robert! Hurry and feed up! We're late. Hurry man!"

Robert fed up the teams and otherwise did the chores, then returned to the house where breakfast was soon over. Returning to the stables, Mr. Treble exclaimed, astonished: "What! The horses not harnessed yet! If we don't get that wheat seeded early the frost will certainly get it when September comes."

Robert felt sure it was Sunday but, having been taught not to contradict his elders, he hurriedly hitched Buck and Bright to the plow, Mr. Treble taking the lead with his horse outfit.

The mellow black loam fell away from the shining steel mould-boards in a steadily lengthening furrow slice while the gulls, whirling and screaming overhead, watched the freshly opened trench for the tasty worm. Round after round the ungainly oxen labored, straining to keep up with the faster

walking horse team, under no restraint from their driver, who saw possible riches in a crop of No. 1 Hard Wheat, to be harvested as a result of their labor.

Soon wagons loaded with families of the district were passing; on their way to church. A neighbor stopped his team and waited for the plowmen to reach the end of their furrow. Then, handing his lines to his wife, he climbed down and walked over to the wondering Samuel.

"I'm surprised at you, Brother Treble! You, a leader in the church, plowing on the Lord's Sabbath! What kind of an example are you setting for the young men of our community? Besides, you are breaking the law and, when I get to Crystal City I shall make it my business to report you to the police. What will Mr. Stewart think of you now!"

Samuel Treble stood trembling and aghast. He was horrified and shaken. Had he committed a murder it would have been terrible. If he had unwittingly broken any of the other Commandments or any of the rules and customs of the church, it would not only have blasted his hopes for future happiness but he would have suffered all the mental tortures of the damned, in addition to anything the law might do to him. The disapproval of his Minister, Rev. Mr. Stewart, would have been agony in itself. But to be guilty of breaking the Sabbath Day! And to be caught red-handed, as it were, by members of his own church! The humiliation and disgrace was more than he could bear.

"Robert!" he thundered, "Robert! Did you know that this is the Sabbath Day?"

Robert (who had silently enjoyed the comedy as only a member of the Bachelor Gang could) answered demurely: "Well, Mr. Treble, I thought it was Sunday, and did not get up early or harness the teams; but when you ordered me to hurry and hitch up I did as you told me to do, knowing I might be mistaken."

The scandalized neighbors proceeded to church, plows were hurriedly abandoned in the field, horses and oxen were turned loose for the day, and Samuel Treble devoted his attention towards organizing his household in a manner more befitting

the Sabbath day, according as he believed.

Robert Elson soon joined the congregation at "The Ranch" where practical jokes were more often practised and more keenly appreciated than on the farm of Samuel Treble, and where "The Bachelor Boys" now listened with comradely sympathy, as Robert related the sad happenings of the day.

That particular date in history was long referred to as, "The year Samuel Treble broke the Sabbath Day."

Andrew Stewart's famous eyes would twinkle mischievously when someone would remind him of the episode. In particular was "this one" of interest to him because all members of the "Ranch Gang" were his friends—Sandy McDonald, Johnny Howatt, Billy Allan, Tom Welton, Bill Ingram, Ed and Bill Elson—splendid fellows all. Bill Elson did not remain with the bachelor boys long. Taking a position with the Canadian Pacific Railway he later became Manager of the B.C. Electric Railway, with his office at New Westminster, B.C.; a cultured gentleman, and highly respected citizen of the western coast.

"The Ranch," where a number of bachelors had "bunked" together for purposes of convenience and companionship, soon faced dissolution, as the members, one by one, fell victims of Cupid's well aimed darts.

## CHAPTER X

### ORGANIZED HIS WORKERS

Andrew Stewart was indefatigable in personal labor on behalf of his Church and community. His training and early environment taught the necessity for self service, and especially severe was the emphasis that was laid on this feature of pioneer life, by the simple fact that one must continue to live, if one is to serve his fellows.

Nevertheless, this student of advanced psychology, who knew that one must learn before he can teach, had early learned that, other things being equal, production is in direct proportion to the number of units of labor employed.

Capacity for organizing men being a prime necessity in any missionary effort, Andrew Stewart proved his ability in that phase of leadership by thoroughly organizing all branches of local endeavor in every field in which he labored as a Minister of the Gospel.

In Crystal City men were found to superintend all departments of Christian work; and Andrew Stewart seldom, if ever, went to Conference without being accompanied by his full quota of laymen.

In the stress of a busy life of personal toil, not every one was available for a job involving several days absence from home and business. Earnest minded men, desirous of advancing the standing of church and community, seldom failed him, however, and among those who attended Conference in early times were William and Albert Werry, Peter McLaren, John Ring, William and John McKitrick, Uri Jory, John and William Greenway, and others.

These early workers without doubt contributed much in making the Church a virile influence in the life of a young and fast developing province. Dr. and Mrs. Stewart, in later years, continued their warm regard for their fellow laborers in rural fields and sought on many occasions opportunities for renewing fellowship with their well loved friends of pioneer days on our Manitoba prairies, where a friend in need was a friend indeed.

Not one of those Southern Manitoba men who had the responsibility of handling the finances of local institutions had his name embellished with a University degree.

Their studies in the fields of political and commercial economy were based upon practical observation, or on tough experience.

Those who had good financial sense and who profited by what they learned, not only held and improved their own property through good and bad years, but they also lent efficient aid in keeping afloat Public Service and organized institutions necessary for the country's welfare.

Well laid plans and correct policy, coupled with proper management, had more to do with the success of those who were successful than had hard work; for many a man who literally worked his fool head off, to use a very appropriate colloquialism, but failed to properly plan and organize his work, finally found himself in a financial mess with bankruptcy soon to overtake him.

Andrew Stewart and his Board never allowed themselves to be harassed by back debts. There must be a clean up, and a clear cut off at the end of each year, even if it had to be done at their own personal expense. William McKittrick would say: "Every one will help to keep a good horse in a flourishing condition; but no one wants to—and many people WILL NOT—pay for a dead horse."

In line with that policy, and profiting by that precedent, schools, churches and the Rural Municipality in that community, stand today clear of all debt, and, instead of paying for a dead horse, all current income is available for current use; or to build up a protective surplus.

## CHAPTER XI

### MOVING THE FAMILY WESTWARD

In 1881 settlers were pouring into the South West portion of the Province, as now constituted, with the consequent rapidly growing need for Public Schools, Churches, and Sunday Schools, coming in over the southern route, the famous Commission Trail, on which Crystal City was situated; also by Brandon which, by that time, was becoming a distributing centre, having the advantage of steamship transportation on the Assiniboine River.

Andrew Stewart, in company with Rev. Dr. George Young, Explorer, Missionary, and Organizer—a notable man of courage—spent a part of the summer of 1881 following up the settlers, organizing schools and preaching appointments where possible, in the new settlements now known as Cartwright, Killarney, Boissevain, Deloraine and Souris. Mr. Stewart was officially appointed Schools Inspector for that area, this arrangement continuing until 1887. This appointment was made by The Norquay Government.

Homesteaders on the bare, wind-swept prairies endured the privations, hardships and sufferings of pioneer life, buoyed up by the hope and even certain knowledge that life would become easier with the coming of patiently awaited prosperity.

The rich soil and bracing climate, both highly suitable for the successful production of valuable grains and livestock, seemed a sure guarantee of ultimate attainment of riches; or, at the least, a modest but sufficient competence.

In this matter Crystal City was immune to nothing. All the agricultural hazards, including frost and drought, pursued the struggling settlers; but all set-backs notwithstanding, signs of permanency and comfort were beginning to put in their appearance by 1883.

That year, however, following the itinerary practices of the Methodist Church, marked the four year term limit of residence for Andrew Stewart in Crystal City. The family, which now included two children born in Crystal City, was

moved to Cartwright, where the first white residents, according to Mrs. Stewart's records, had arrived that same year.

Here, all the hardships and discomforts of pioneer existence were again endured, and here also, Andrew Stewart organized, preached and taught as opportunity offered.

The records of Mrs. Stewart show that for two whole months of that first winter, "Our menu consisted of fish from Rock Lake, bread, salt and tea, and absolutely nothing else. The fish was boiled and we were so thankful we had salt for it!"

At this date, the earliest records to be found in Cartwright, of the Cartwright Methodist Church, is the Minute Book of the Board, dated August 4th, 1885.

The name of the Minister was Rev. J. Elliott. Members of Board present were, Messrs. John Armstrong, Morris Watts, Reuben Cross and A. McKechnie. The second meeting, held on December 5th, 1885, records these additional members, J. Gimby, D. McGowan, G. Howard and J. Moore.

Reference is made to Rev. A. Stewart in the minutes of February and May, 1887, apparently indicating that he still had some official oversight covering the whole area of South-Western Manitoba.

Rev. J. H. Burrows appeared to come on the scene in July, 1887.

Cartwright, at this date is, of course, a well organized and progressive community, and it is interesting to note that many of the leading families have names that lead back to the pioneer homestead days of 1881 and 1882. Included with these are many more recent arrivals.

## CHAPTER XII

### HAZARDS OF HOMESTEAD DAYS

The next year the Stewart family, in trying to improve their circumstances, moved on to a homestead, north of where the present town of Killarney now stands.

Such a simple statement as that, means little or nothing to the uninitiated.

To the well informed it could open up and lay bare before the mind of the reader enough high expectation, enough disappointment, enough tragedy, enough comedy, with its questionable sequel, to fill a profusely illustrated and bulky volume.

It is said that a man must be well informed on a subject, before he is really qualified to ask an intelligent question on that particular topic. The person who grasps nothing significant in the fact of a family of human beings moving on to a homestead, is either hopelessly ignorant that only one chance in a million remains of arousing his interest, or else he, or she, knows all there is to know in the universe and has lost all interest in atomic power, the flaming comics and the whole muddling human race.

In England, a homestead might be an entailed estate, with a thousand years of venerable buildings, lovely orchards, cultivated fields, scientific planting and growth, births, deaths, and a sacred atmosphere, defying any attempt at wrong use of the term.

In such a political and geographical monstrosity as was Canada in 1867, or even 1884, a homestead was a flat, or undulating, or hilly segment of the earth's surface, squared to conform to imaginary lines of latitude and longitude; the size, half a mile square, 160 rods by 2,640 feet, and containing 160 acres, more or less (the "less" depending upon the accuracy of the surveyor's measurements, and the "more" on the presence of hills and their size and height).

On this homestead there might be found some small sloughs, surrounded by a few clumps of willow scrub, some stone, a

pothole or two, perhaps a "basin," which was a small pothole about forty feet in diameter with a huge rock in the centre, full of water in spring and early summer.

Forms of life would include gophers, badgers, skunks, mice and weasels in the ground; rabbits and squirrels in the bushes; prairie chicken and varieties of small birds in the grass; with frogs in the sloughs and ducks in the ponds, if any; also perhaps the odd wolf, or a fox.

A few boards and sods made a shack for the homesteader, if he had the courage to venture an investment of ten dollars for his entry fee.

If he was alive at the expiration of three years of residence, and with satisfactory improvements on the place, he was granted a clear deed from the Crown. A quarter section adjoining could be pre-empted by paying for it one dollar per acre.

If the country proved to be habitable, there was the chance of such a piece of ground having some selling value in later years.

If otherwise, and the settlers abandoned the area, all would be lost. Hoping for the best, the Stewart family took the same chance as the other homesteaders, proving their faith in this new country.

A homesteader with his oxen and breaker was employed to do some plowing, while Mr. Stewart organized preaching appointments, Church Boards, Sunday and Day Schools, and prayer meetings, preaching three times on Sunday in different centers.

In a new and scattered settlement, Mrs. Stewart and her babies were alone most of the time, on the virgin prairie. They were subjected to the hazard of a running prairie fire, that might burn their home, their crops and outbuildings; or a windstorm that might overturn their frail shack; or a hailstorm that might destroy crops, garden and chickens. This, in summertime. In winter, frost and blizzards had to be reckoned with, at all times.

On a homestead, man's labor and ingenuity was pitted

against the elements that were not always friendly; yet his happiness and prosperity, even his ultimate survival, depended upon his success in wooing Nature's co-operation; using his own intelligence and knowledge of natural laws in promoting production of foods required for his own sustenance.

No mythical siren ever offered such fatal lure to the venturesome homesteader seeking his fortune in a new land, as did the flower-strewn sun-blest prairies of Southern Manitoba, with their fertile soil, all ready for the plow; the refreshing sweetness of the miraculous sunrise; the life-giving warmth of the mounting noon-tide; the entrancing beauty of the setting sun, broadcasting delicate shades of coloring over disordered ranks of rain or wind clouds, in a darkening evening sky.

What a triumphal sense of victorious achievement, when the steady stream of No. 1 Hard Wheat from the roaring ten horsepower separator with its metal gears, told the delightful story of a bumper crop—when the livestock multiplied and fattened on the rich grasses of the pastures, and the family in the little shack was well fed, well clothed, and happy, and all was well with their little world!

But Andrew Stewart had dedicated his life to the service of the Church of the Living God. His residence on the homestead was incidental to his main purpose. His work for the Church must come first.

As in every other community where he labored, earnest minded men and women gave splendid assistance. The Fairhalls and Burns families were excellent neighbors. Arthur Rollins, from Crystal City, started a store in his house where the town of Killarney now stands, and he proved a generous friend.

Eight appointments were established over the district, each one representative on the Quarterly Official Board. These were Messrs. Crawford, Magwood, Richards, McQueen, Hunter, Fowler, Christie and Fawcett, the latter Recording Secretary. Other supporters, Messrs. Hammond, McKnight, Smith.

John Williams donated a lot on which to build a church,

when the townsite was surveyed. The Church was first used in August, 1887. Rev. William Elliott was the minister who succeeded Mr. Stewart.

It is recorded that in 1888 the Minister received \$200.00 for salary, \$182.00 for Board, \$60.00 for Horse keep, \$65.00 for travelling expenses, and 50 cents for incidentals. The meaning of the term "incidentals" is not defined, but it would appear to include books, clothing, and all other necessities.

of this total of \$507.50, the district paid \$200.00; the balance of \$307.50 came from the Missionary Board of the Methodist Church.

But times have changed. A fine Church was built in 1900, and the Killarney field has had many notable preacher-pastors since homestead days.

The Summer School started at Killarney, moving to Rock Lake in 1904.

In the meantime, a townsite had been surveyed on the shore of beautiful Killarney Lake, and soon a village showed up in the shelter of the friendly protection offered by the trees. From this beginning, a fine modern town now offers unusual attractions to the traveller, because of the lovely lake and sheltering groves, within which modern residences cluster.

Next year, in July, the Stewarts moved to Deloraine, taking food and household impedimenta, in a wagon drawn by oxen, with the family loaded into two buckboards. Three years were spent in Deloraine, with all pioneer experiences repeated, and from his headquarters in Deloraine Andrew Stewart, as chairman of the district, superintended the missionary work of the Methodist Church in South Western Manitoba.

Next to Crystal City, Andrew Stewart's longest period of residence at any one point was at Deloraine.

The Deloraine community was also made up, for the most part, of settlers from old Ontario; splendid families, mainly of British Canadian stock, and of these a fair proportion were supporters of the Methodist Church.

Here again Andrew Stewart was accorded substantial support in the work of organizing churches, schools and Sunday

Schools, all of which gave outstanding service in pioneer days and later developed into permanent institutions of merit.

John A. Morrison, a respected Deloraine pioneer, now well up on his way toward the first century mark, and who claims to be the very last of the Deloraine 1881 homesteaders, says, "My first meeting with Rev. Andrew Stewart was when he was acting as Public Schools Inspector for South Western Manitoba, and I was teaching a school ten miles south of Melita on South Antler Creek.

"He drove a span of ponies (George must have been provided with an assisting mate in his old age), and must have come over thirty miles from Old Deloraine.

"I was teaching in 1885-6 in Old Deloraine, and Inspector Stewart was presiding Examiner at Boissevain, when I wrote there for my Second Class Certificate, so my acquaintance with him was mainly in his capacity as Inspector of Public Schools, but I knew him to be a very highly respected gentleman."

Mr. Morrison, who has been snowbound all winter (1948-49), eight miles from a Post Office, says he remembers when Old Deloraine town, including the Methodist Church, was moved in 1886 to its present site on the C.P.R.

Prominent among many families who helped to organize and to carry on the work of the churches were the Cowans, Hasselfield, Gage, Montgomery, Wright, Helem, Lampman, Dafeo and a long list of others with prominent Ontario names, that have now escaped Mr. Morrison's really wonderful memory, who himself was raised a Presbyterian, "and sure I wouldn't be bothered going to a Methodist Church."

But Mr. Morrison does remember that Miss Lampman played the organ for the services, for music does have charm, and has a way of associating itself with pleasant memories, even over long periods of time. And we will all hope and trust that as Mr. Morrison approaches the pearly gates, earthly music of pleasant memory, will blend harmoniously with the heavenly strains that will usher him on his joyous way to rejoin his beloved friends and neighbors of pioneer days, on the prairies of South Western Manitoba.

Boissevain district was settled by a sturdy race of men from Eastern Canada. Men who had learned and acquired good citizenship from God-fearing parents of British stock, training and tradition.

The Methodist families along the correction line, four miles south of where the thriving town of Boissevain now stands, organized a Sunday School in 1882, and applied for a minister. A missionary in the person of Rev. P. Davies was sent out from the east and this young man served the district in 1882 and 1883.

Christmas Day, 1885, was a red letter day for Boissevain district, for on that day the first Canadian Pacific Railway train arrived in the town.

The Methodist "Appointment" was moved to the townsite, and a Church and Sunday School was properly organized.

Members of the first Official Board included S. Oake, Sr., Wm. Robinson, R. Johnston, Thos. Johnston, J. J. Musgrove, R. Cook and Wm. Wilson. There being no church building, services were held in a C.P.R. passenger car.

Members of first organized choir included George Currie, six members of the Oake family, Miss Robinson, Mrs. Alf. Ashdown, Mrs. W. H. Woodrow, Wm. Wilson, George Stead.

Workers in the first organized Sunday School included as Superintendent, Mr. Cockbourne; as Secretary, W. H. Woodrow; Librarian, C. C. Musgrove; Teachers, J. J. Musgrove, Thos. Johnstone, A. C. McEwen, W. C. Cottingham, R. Cook.

Rev. Andrew Stewart was still the minister in charge of the field, driving the twenty miles from Deloraine where he lived.

In 1887 a frame church was built in Boissevain, and Rev. Oliver Darwin became the first settled pastor. Under Mr. Darwin, a faithful, capable and energetic worker, a strong field was built up and in 1893 a fine new Church was erected which still serves that large and growing religious centre.

On the present Board of the United Church, Mr C. C. Musgrove, only surviving member of the original pioneer church workers, holds an honored place.

Other fine families, in a community of outstanding citizens,

who later formed the Ninga Congregation, included Washington, Brown, Currie, Wilson, Reid, Cooper, Holmes, Sparling, Smith, McKnight, Hopwood, Hicks, Chapman, Ferrie, Boyd, and attention can again be drawn to the fact that the success that attended the efforts of Rev. Andrew Stewart in organizing this whole section of Southern Manitoba was in a large measure due to the fine co-operation and support given him by the citizens of that large and important area.

Deloraine must have profited from the ministry of pioneer preachers and educators, for that fine thriving town is noted for its denominational churches, its schools and public spirited citizens.

Andrew Stewart ended his labors in South Western Manitoba when Conference in 1887 stationed him at Pilot Mound, but his good work is still remembered by some in the Deloraine community.

## CHAPTER XIII

### THREE IMPORTANT YEARS

The three years spent in Deloraine were most important in the development of South Western Manitoba. During that time organization was completed of all communities; Churches were built and permanent ministers established in organized congregations. Deloraine became a center of commercial as well as religious influence.

When the Canadian Pacific Railway Company finally extended their south western branch through to the western side of the province, it was with great difficulty that a satisfactory supply of good water was obtained at the new site of Deloraine—an interesting commentary on underground source of supply.

On many homesteads all over the province, first wells dug contained alkali water, unfit for human use. It was found that underground water ran in veins, and when good streams were tapped a plentiful supply of good water was obtained. Today, the greater part of the Province of Manitoba is noted for having excellent water, and plenty of it. In the matter of water supply the Stewart family experienced conditions as they were in homestead days.

In the Souris district, the first service on record was held in a partly constructed building on the farm of Captain Gilbert Wood. This was conducted by Rev. Hall, a Methodist Missionary. The place was first called Plum Creek, and the year was 1881, on August 9th.

Rev. Jas. Harrison arrived August 1st, 1882, and was the first permanent pastor. Members of the first Choir were: Mrs. Harrison, Captain Gilbert Wood, Mr. J. A. Ovas, Miss M. A. Hetherington (later Mrs. J. Dolmage), Miss Teena Hethering, Miss Maggie Moffatt, Miss Hattie Moffatt, Miss Annie Wood.

It is worthy of note that wherever good choirs were organized in pioneer days, music has continued to be an important part of the great service that has been rendered the prairie communities by the Christian Church.

Rev. Harrison is remembered as a man of vision and of important undertakings.

To all who shared in laying the foundations of future prosperity and greatness on our western plains, we offer our tribute of gratitude, appreciation and praise. In every community, earnest minded men and women did well the work that lay nearest to their hands, and in doing their simple duty they built better than they knew.

No man living can fully appreciate the dangers and hardships encountered by those who have pioneered the way on our vast open plains, except he himself who has had some first hand contact with the elements in their angry moods.

We flippantly refer to a wind and snow storm as a blizzard, whereas a blizzard of the early days might be described as an aerial snowbank blown to powdery atoms by a forty below zero, 70 miles an hour North wind that knows no mercy, but sucks the frozen breath of the traveller, sears his face and eyes, freezes his feet and hands, and benumbs his exhausted body until he sinks into the snow, helpless and lost and soon a frozen corpse—a rigor mortis of the plains.

Nor is the lot of the one at home, waiting for the arrival of the traveller, to be greatly envied. Afraid to have too hot a wood fire lest the house burn down in the blizzard, she sits huddled by the oven trying to keep warm. The coal oil lamp is in the window facing the road by which the traveller should come. The children are restless in bed because they are getting cold as the temperature becomes more frigid. The mother piles on their beds all the clothes in the little shack, and returns to her vigil in the near darkness, listening for the sound of sleigh bells that never come.

In common with all homesteaders, "The Minister" and his wife endured all the terrors and discomforts of the blizzards, excepting that the faithful Indian pony, George, always managed to bring his master home. Many a man on the open plains was not so fortunate.

In the near future it is to be hoped Manitoba citizens who make their homes on their farms, will be so well protected by shelter belts of trees and shrubs that storms need be no

longer feared, and our winters will be enjoyed as they should be.

In 1887 the Stewart family moved to Pilot Mound, where Mr. Stewart was commissioned to build up the work in that growing and progressive community.

Among the residents of Pilot Mound village and district were many notable pioneer families from both Eastern and Western Ontario. Men bearing the name of Murdoch, or Blackburn, MacLean, Baird, Barbour, Wilson, Publow, Stevenson, Affleck, Masson, McKay, Brown, Moffatt, Balfour, Fraser, Donald, Robertson, Duncan, and many others of the same world renowned British strain, were a sure guarantee of a progressive community.

Many of these families adhered to the Presbyterian faith and by the year 1887 Rev. James Farquharson had accomplished for Pilot Mound in his Presbyterian Church what Andrew Stewart had accomplished in Crystal City, Cartwright, Killarney and Deloraine, in building up and organizing the Methodist Church.

Dr. Farquharson was a man of culture and learning, and he brought to the raw primitiveness of the western plains the presence of a gentleman, with the softly whispered echoes of the Highlands of Scotland in his voice, and a Christ-like love for all of the homesteaders in his heart.

In turn, he was loved by all who had been blessed by knowing him. He, like Andrew Stewart, visited all the settlers, regardless of their denominational affiliation—or lack of that important tie, and no angel of mercy and helpfulness could have been more welcome.

The writer can recall visits of this well loved minister to the home of his parents, near the U.S. border, made while on his regular rounds of visitation. He well remembers the kindly greeting—even the children were noticed; the words of comfort and inspiration read from the Bible; the earnest prayer on behalf of this family of God's people, as they reverently knelt in harmonious supplication, in their humble dwelling on the wind swept prairie.

Then there must be some refreshments before allowing the minister to continue on his rounds, with his faithful old horse, "John," fed and watered (by the boys), and briefly rested.

How could anyone doubt the presence of a loving Saviour in that little group, where more than two or three had gathered in His Name. And what pressure of temptation, world cares, or harsh treatment could ever obliterate the influence and impressions of that sacred hour of fellowship and communion with a God who cares.

The needs of the expanding work of his Church took Dr. Farquharson to a larger center, where he labored for many years, but in the end he was buried in the Pilot Mound Cemetery, where also rests the noble lady who was his partner and helpmate through the long years of a notable ministry.

If there were giants and gladiators in Andrew Stewart's day, their strength was not dissipated in promoting the evanescent joys of selfish entertainment. Theirs was a life of service.

In Pilot Mound, as at Cartwright, Killarney and Deloraine, Andrew Stewart had the loyal backing and support of many notable pioneer Methodist families.

No finer people could be found anywhere than the families who gave their unstinted co-operation in the work of Church, Sunday School, Public Schools, Good Templars Lodge and all movements designed to promote the furtherance of God's Kingdom on earth.

As would be expected the families of these communities contributed extensively, in numbers and influence, to the social, commercial, educational and religious life of the Province, both in its pioneer and in succeeding generations.

Who can say what part of all this should be attributed to the influence of the devoted pioneer Ministers of the Gospel, who served these communities faithfully, and were themselves men of piety, culture, refinement, and outstanding ability.



**THE METHODIST CONFERENCE ZION CHURCH, WINNIPEG**  
**1885**  
 RECENTLY UNITED METHODIST CHURCHES TOOK INITIAL STEPS  
 TO ESTABLISH WESLEY COLLEGE

- 1—Rev. R. N. Avison
- 2—M. H. Fieldhouse
- 3—J. Ellis
- 4—Rev. W. R. Morrison
- 5—Rev. I. N. Robinson
- 6—J. W. Sifton
- 7—Rev. Joshua Elliott
- 8—D. W. Barker
- 9—Rev. J. Rawson
- 10—Rev. Joshua Dyke
- 11—S. R. Parsons
- 12—J. Elliott
- 13—Rev. W. Bridgman
- 14—Rev. W. L. Rutledge
- 15—Hugh Harley
- 16—Rev. Wm. Rogers
- 17—Rev. T. B. Beynon
- 18—Rev. J. M. Harrison
- 19—G. H. Campbell
- 20—Rev. Jas. Woodsworth
- 21—Rev. A. J. Baritrop
- 22—Rev. A. W. Ross
- 23—Rev. Caleb Parker
- 24—Rev. J. A. Williams
- 25—E. Wilson
- 26—G. W. Beynon

- 27—Rev. S. E. Colwill
- 28—Rev. Andrew Stewart
- 29—Rev. Wm. Halstead
- 30—Rev. A. H. Anderson
- 31—Rev. O. Darwin
- 32—Rev. E. A. Stafford
- 33—Rev. Thos. Lawson
- 34—W. A. Prest
- 35—Rev. J. F. Betts
- 36—Rev. J. F. Ruttan
- 37—Rev. Andrew Gordon
- 38—Ferris Bolton
- 39—Rev. W. H. Buckler
- 40—Rev. W. J. Hewitt
- 41—Rev. A. D. Wheeler
- 42—Clifford Sifton
- 43—Geo. Brownridge
- 44—Rev. Geo. Hanna
- 45—Rev. Thos. Argue
- 46—H. Collins
- 47—Rev. Chas. Crichton
- 48—Rev. R. B. Laidley
- 49—Rev. Geo. Daniel
- 50—A. M. Paterson
- 51—Rev. Enos Langford

## CHAPTER XIV

### A PHILOSOPHY OF LIFE THAT WORKS

In 1887, after a few months' residence in Pilot Mound, the Andrew Stewart family returned to Crystal City, the scene of their first joys and sorrows, their reverses and successes, and the community where resided so many friends who had shared together the pride and satisfaction of organizing the first religious congregation and erecting the first church in all South Western Manitoba.

At Crystal City, Andrew Stewart resumed his intimate relationship with the community at large, while at the same time he maintained a close oversight over the established activities of the various congregations under his immediate care. The Sunday School, established in 1880 at Crystal City with Joseph Rogers as first Superintendent, was in a flourishing condition. A weekly prayer meeting was held each Thursday with a good attendance. A Class Meeting was held each Sabbath morning, in charge of William Greenway as Class Leader.

This Class Meeting was an established institution peculiar to the Methodist Church at that time. Contrary to the practices of a Quaker Congregation, whose members for the most part sat in silence, members of a "Class" were expected to rise when called and offer their "testimony," the theory being that if they had no testimony to give, they should have one.

The writer can recall occasions when he accompanied his mother to such a Class Meeting, where he marvelled at the emotional effusions given expression to by some members of the Class.

When "Sister McKitrick" was called, she would invariably respond with a quotation from the Scriptures—"The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom shall I be afraid?" or some similar quotation.

Whom indeed? Could not timid souls, who struggle through their brief existence in a frenzied turmoil of anxiety, find

strength and courage at the same fountain-head of infinite power?

Or she would say: "The Lord is my strength and my shield; my heart trusteth in Him, and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise Him." (Ps. 27-1, Ps. 28-7).

There was simply no answer to a Philosophy of Life like that. It was unpredictable in its variety of applications; and it was unbeatable in its results. It worked. It will always work. William Greenway could only say: "The testimony of a faithful witness can be repeated. It can never be shaken." It was logical and natural that she enjoyed life with us well into her one hundred and fourth year, seeking ways to be helpful and showing her loving pride in her grandsons and in her grand-daughters.

Andrew Stewart's Philosophy of Life included all that; his was a sublime faith in "The Unknown God." His job was to declare Him unto those who were weak in faith, and timid in their approach to all matters that counted for their eternal welfare. He sowed the seed, trusting God would raise up others who would water his sowing and reap the increase in the years to come.

Standing on this vantage ground of 1949, and looking backward down that long trail of seventy years, one is halted by the question, Was Andrew Stewart's faith justified, or was his work in vain?

Looking around at this date, one sees a community of comfortable homes; shelter belts of trees protecting at least the lovely flower and vegetable gardens; grain fields of luxuriant growth and promising yield; pastures with well bred and valuable stock; highways whose gravelled surface bears no resemblance to the miry ruts of the old Commission Trail; cement bridges carrying a ponderous and swift moving traffic across rivers and ravines that were a serious problem for all incoming settlers, and a death trap for some; shining automobiles in place of the Red River Cart or the lumber wagon.

Here are incorporated towns, with fine churches and spacious

public buildings; electric lighting and modern heating equipment for the pleasant homes that front on well kept streets. Here are modern Public and High Schools, where students are advanced to University entrance levels.

Within the sheltering influence of such an environment reside the grandsons and granddaughters, with their families, of the pioneer men and women to whom Andrew Stewart delivered his message of Repentance and Forgiveness, of Justification by Faith, of Christian Growth, Righteous Living and of Eternal Reward. Can we say that that vital message has meant as much to those who lived, or died, during two wars; through ten years of disastrous drought, plagues and near famine; and on through years of unprecedented prosperity? Happy are we if the answer is still: "The Lord is my strength and my shield; my heart trusteth in Him and I am helped; therefore my heart greatly rejoiceth; and with my song will I praise Him."

Factors not so favorable could easily alter the picture at this time of change and unrest. The distracting influence of wealth does not always bring the blessings and happiness hoped for; and the example of those coming within the borders of a settled community is not always all that might be desired.

It could be that the prosperity so evident at this time in South Western Manitoba possesses latent dangers greater than the dangers that openly beset the pioneers of 1879. Even should this prove to be the case, the present generation, with its unexcelled opportunities should be able to emulate their forefathers in meeting every attack of foes without and within, thus perserving untarnished, the record of good citizenship so proudly upheld by generation after generation of courageous men and women, since the time when sailing ships first brought representatives of European races to the shores of a great new world.

Public Schools Inspector William J. Parr, in a written article on early educational opportunities, said: "During those early days to which I have referred, Crystal City Schools had one important auxiliary. This was the Royal Templars of Temperance Lodge, and as little temperance work was needed

then it became a literary and debating society. Its work was of a very high order, and its debating strength hard to vanquish. Among those solons were Frank Greenway, Sam Hicks, Wes. Greenway, Ed Taylor, Newt Greenway, D. J. Wright, George Rogers, Jim Parr, J. M. Rogers, and others. These men developed the ability to speak in public and no doubt the training served them well in later years."

It should be noted here that all these men occupied high public positions in later life, Frank Greenway becoming Assistant Minister of Education in the Manitoba Government; Ed Taylor became Chairman of Wesley College Board, besides holding many important offices as a prominent K.C. in Winnipeg.

Opportunities, after all, are what the people make them. All modern advantages could be a source of loss and disappointment; or, if rightly used they may constitute a solid base for further advancement. Faith, Courage and Goodwill are needed now as in days of early pioneering.

## CHAPTER XV

### "GO YE INTO ALL THE WORLD"



Herbert Elson, son of John Elson, an early Reeve of Louise Municipality, was one of the first students in Crystal City School.

He was the first member of Rev. Andrew Stewart's flock to devote his life to Missionary work. He chose North Africa for his field, and his work there has been completely outstanding among missionary efforts.

He is shown in the above picture with his wife and daughter, at the right of a small group of his students. These North Africans were befriended, taken into his "Home," fed and trained, many of them for missionary work in their own country.

No proper estimate can ever be made of the value of Rev. Herbert Elson's teaching and training of the hundreds of boys who have passed through his "Home." He has assured the writer that all financial assistance comes to him in answer to prayer. He too, has a Philosophy of Life That Works, just as had his minister and teacher, Andrew Stewart.

After over half a century of life and labor in North Africa, Rev. Herbert Elson still retains his love and allegiance for Canada and Canadians. This excerpt from a characteristic letter to his friends gives us a glimpse of his life, and of the wonderful work he has carried on in that backward country:

"I would that I could tell you more of the Lord's leadings and dealings with us during the past year; the many answers to prayer granted; the joy of seeing souls coming to the Saviour; the sorrow of seeing some who had professed faith in Christ fall into their old sinful ways and reject the truth; and also the seasons of ~~trial~~ <sup>affliction</sup> that the Lord saw best for us to pass through, and the wonderful deliverances from all in the Lord's own time and way. 'Hitherto hath the Lord helped us.' And we know that our future is safe in His keeping. He has said, 'Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you. Take no thought for the morrow.' For, 'My God shall supply all your needs according to His riches in glory by Christ Jesus.' And as we glance back over the past years we rejoice that, 'hitherto hath the Lord helped us' and provided all things needful for us, and our large family of natives. We may face the future in full assurance of His abiding faithfulness and presence with us. His promise given to Moses, Exod. 3:12, 'certainly I will be with thee,' is ours too, and even though the needs of a work like this are many, and increasing, with each year, 'He abideth faithful,' His promises endure! We are but frail, 'earthen vessels,' but all power in heaven and in earth is His, and we, though only 'earthen vessels' may be so united to that power that we can say with Paul, 'I have strength for anything through the help of Him who gives me power,' Phil. 4:13 (Weymouth's translation). God grant that throughout the year we may all have a deeper realization of His abiding, protecting presence and enabling power in service for the Master; so that in all our ways Christ may be glorified. We are all one in Christ Jesus, and 'workers together with Him.' What a glorious privilege! So may we by prayer, supplication, intercession, with thanksgiving and praise help each other to do his, or her part for the advancement of Christ's

kingdom, both at home and abroad, ever with the open ear listening for His voice and joyfully responding to 'whatsoever He saith unto you (us) do it,' John 2:5, and may we 'do it' faithfully!

"I want to take this opportunity to thank you for your fellowship and help in enabling us to carry on the work for the Master in this part of His vineyard. The Lord has marvellously blessed our united prayers and service in the salvation of souls during the past year. God grant that this present year may be still more fruitful!"

Andrew Stewart went to his reward not knowing that seed of his sowing had blossomed and borne fruit, an hundred fold, in another continent on the other side of the world.

If informed of it he would be the last to claim any credit for the magnificent work accomplished by Herbert Elson, son of one of his best loved families in his Crystal City congregation.

Another member of Andrew Stewart's flock who literally sacrificed not only his future in Canada, but also his life, in missionary work, was Russell Greenway, only son of Reeve William Greenway.

Russell was a serious minded youth who made his way through College under great difficulties, preparing himself for missionary work in India.

Overcoming all obstacles he made his way to India, and there he concentrated his talents so closely upon the work that his health broke down under the strain.

He was forced to return to Canada and after a distressing illness he died at his parents' home in Crystal City, and was buried in the local cemetery, where so many pioneers rest in peace.

James Gorrell, head of a notable pioneer family, had been so impressed with this man's earnestness that he had helped to finance his work in India. One of James Gorrell's sons became a noted Surgeon; another became Coroner in the City of Winnipeg.

Still another of Andrew Stewart's Crystal City congregation became a missionary in Africa. This was Miss Annie Werry,

daughter of Mr. and Mrs. William Werry, devoted members and sincere workers in Crystal City Methodist Church.

Miss Werry spent many years in missionary work in Africa and in the end gave her life, in that climate so unfavorable to Canadians and to so many devoted men and women from the British Isles.

Still another of Andrew Stewart's early Crystal City Congregation, Miss Susan Rollins, daughter of Mr. and Mrs. Joseph Rollins, one of the prominent pioneer families of the homestead days, consecrated her life to Christian endeavor.

Her field of labor was in her home land, and her quiet life of devoted service is remembered by those who knew her.

These pioneer families were rather remarkable for the number of teachers, doctors, lawyers, holders of many and various Government offices, and representatives of the people, claimed by them in first and succeeding generations.

James B. Baird, an early merchant of Pilot Mound, became Speaker of the Manitoba Legislature. John L. Brown became a Congregational Minister, and later a member for Lisgar Constituency in the Dominion Parliament; where also D. A. Stewart served for a term. James Morrow, besides serving as Reeve of Louise, served a term as Member of the Manitoba Legislature, as also did Dan. A. McIntyre.

Robert Rogers, Clearwater's first merchant, became Minister of Public Works in the Manitoba Government of Sir R. P. Roblin, and later in the Dominion Government. James G. Gardiner, who attended Clearwater school while residing with his uncle, the late William Gardiner, became Premier of Saskatchewan, and later Minister of Agriculture at Ottawa. Frank Bell, in more recent times, became Minister of Agriculture in Hon. D. L. Campbell's Manitoba Government, with his brother, J. R. Bell, for many years Livestock Commissioner, as Deputy Minister.

L. B. Ring, son of J. J. Ring, became a prominent lawyer in Regina. Bruce J. McKittrick became Judge of the Juvenile and Family Court at Port Arthur and Fort William, where he achieved notable success in Social Service work in a wide field of service.

Scores of the sons and daughters of pioneer families became successful teachers in our Public Schools; all this record being emulated to a large extent by other Southern Manitoba districts.

Rev. and Mrs. Andrew Stewart's pride in the accomplishments of their Southern Manitoba friends never abated. But each and every member of a devoted Christian congregation is a missionary, whether at home in his own natural field of labor, or abroad in a land of apparently greater need.

To confine all mention to individuals would be arbitrarily placing a limitation on the record of achievement and influence of a Minister and his congregation. The record would be as unreal as it would be incomplete, and would fall far short of exhibiting a true representation of the drama of real life, enacted in the closing years of the Nineteenth Century, in Southern Manitoba.

If it is important that a backward people in foreign, satellite lands, be Christianized, how much more important is it that a leading nation be so imbued with an appreciation of the basic principles of Christian democracy that, by living example and statutory enactments, it may provide direction and leadership, where, and when such direction and leadership among nations is urgently needed.

Andrew Stewart's plan of campaign, rightly or wrongly, did not include a frightened round-up of penitent souls, ignorantly grasping for an instantaneous spiritual attainment that was not theirs.

He emulated the example of the Great Teacher, in expounding the Truth; in arousing and stimulating the mental processes of his hearers, so that they themselves became doers of the word, and not hearers only.

He planted the seeds of spiritual knowledge, believing that the natural laws of growth, of multiplication and of permanency, applied as closely and as effectively to his work as in any other department of God's created, guided and controlled universe.

He insisted on a proper conception of the life that now is, and of that which is to come, warning his hearers of possibility of disaster because of delayed decisions; or through neglecting

to grasp opportunities that might never come again.

His leadership was decisive, masterful, trust-inspiring, and effective, but never spectacular.

Judged from the standpoint of a missionary effort, the full and complete accomplishments of Andrew Stewart and his organized congregations in Southern Manitoba will never be known.

Their work and the results of their work are built into and embedded in the solid foundations of a national life which is ours in Canada today.

Canada, as a nation, owes more than we know about, to the Christian missionaries and ministers of all denominations.

## CHAPTER XVI

### LIFE ENJOYABLE TOO

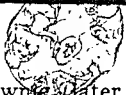
Did Andrew Stewart and his family enjoy life on the Manitoba Prairies?

Did the pioneer families of the '70s, '80s and '90s enjoy life? Those who have dim recollections of festivities that made the days merry and who have heard the tales from the lips of the older ones, will say they did. They will say more. They will agree unanimously on the verdict that a people who turned their hardest tasks into contests and sport that livened the hardest days, and that brought smiling memories to the saddest nights, cannot be beaten in peaceful rivalry or in deadly warfare.

The majority of Andrew Stewart's congregation were farmers. No harder work can well be imagined than the slavish grind from early morning until late at night which young and old subjected themselves to in the horsepower threshing of the heavy crops of grain. The signal to stop for dinner at twelve o'clock was the starting signal for a mad race for the barn with the teams. True, there was some incentive for haste, as the first team in got the best stall, with feed boxes complete, while the last teams would have to be content with a place in the cowshed or even with being tied outside to a wagon or fence.

But, for the most part, the race was for the sheer joy of sport, enjoyed by horses as much as by men, for as soon as the last trace went over the backs and the driver made the spring to mount, the horses were off pell mell, with the next quickest to unhitch in hot pursuit.

A hearty meal of wholesome food, quickly dispatched, the men would gather in groups and pass the time in story telling, games or stunts. A "stop," during forenoon or afternoon, afforded opportunity for a try-out to see who could raise the big "tumbling rod" of the "horsepower" (a round steel shaft about twelve feet long and weighing over one hundred pounds), arm's length overhead with one hand, or to see who could raise and lower the big sledge the greatest number of times without



stopping. John Downie (later Governor of the Provincial Jail), a giant in size and strength, was champion in the Tumbling Rod contest.

One stunt was the "Squaw Wrestle." In this, two men lay down on their backs, close together, heads to feet. Each elevated his inside leg in the air and, when the signal was given, they locked heels and the man who could turn his opponent over his head was declared the victor.

When the signal was given to start threshing again, the last man on the stack must take a double turn "tabling," or placing the sheaves to the "feeder."

During the summer, picnics, dances, prayer meetings, political meetings, baseball and lacrosse, all contributed to the enjoyment of life in their turn.

When Hallowe'en came—well, that was an open session for the boys. On the morning following, the neighbors would be invited to help get a brand new buggy down off the straw stack of its owner; or to take down a live rooster that was tied to the cupola of the new barn for a weather vane. The number of things that could be done to the buggy of the bachelor who had driven over to see his lady friend was really remarkable.

The rivers and lakes afforded boating and swimming in summer, and skating and ice games in winter; besides fishing all the year round at Rock Lake, where splendid fish such as pickerel, were secured in abundance.

But the winter season was the festive season, after all. Parties or dances went the rounds, from house to house, with special gatherings for special occasions. One of these special occasions when the young people would gather in a home and vie with each other in various contests was St. Valentine's Day. These young people learned to do as they were taught—provide their own entertainment. If they needed valentines to send to their friends, they made them, the poets of the party writing the verses. Some of these have thus far escaped the ravages of time.

In these days of professional entertainment, when our young people are so bored that they turn to crime to satisfy their craving for a sensational phase of life that they know quite

well is unreal and unnatural, one no longer wonders that civilization after civilization has been blotted out upon this mad earth.

Will the present civilization live? Or will it, too, disappear when, like others, it has choked itself out?

Mr. and Mrs. Andrew Stewart, in line with the teachings of their church, disapproved of public dances. All other forms of social entertainment had their hearty support. One can easily surmise, however, that with numerous additions to their family, their paramount interest and responsibility in that respect lay in their own home.

Society may yet rise up and wreck its vengeance upon the irresponsible male and female who will spawn a houseful of humans and thrust them upon society, untrained, unloved, and uncared for; a ripe and juicy harvest for the hungry wolves.

If example in training children that God gives to parents is better than precept, Mr. and Mrs. Andrew Stewart gave that example.

Many amusing episodes came to the attention of rural ministers in pioneer days, and of course most of the curious and unusual happenings that occurred during the tenancy of Andrew Stewart were rehearsed in his hearing, for his parishioners well knew that the "Minister" enjoyed a good joke or a spicy tale.

"This one" concerned a prominent farmer and Church member, Rev. Andrew Stewart's Church at that, who was driving his large family to the Sunday Services at Crystal City with a pair of ornery western bronchos, one of whom, he was accustomed to declare, had the devil in him as big as a woodchuck.

To put it mildly, this off member of the team was lazier than the proverbial sin, and cute enough to know that by hanging back instead of forging ahead he could by this simple expedient compel his more willing mate, on the nigh side, to draw the whole load; a situation not only annoying to the driver, but one charged with unhappy and even explosive possibilities.

On this occasion the light buggy whip, being more ornamental

than useful, and worn out anyway to the extent that it no longer reached the required distance; and threatened by the impending disaster of being overtaken and passed by the rig of a rival neighbor, swiftly catching up behind, the farmer in his exasperation, and in the interests of greater speed, grabbed up his Methodist Hymnbook, words and music, and hurled it with powerful force, and commendable accuracy at the lazy carcass of the stupid brute in front of him.

Of course his wife made him stop the wagon, and the folks behind courteously pulled up (and piped down), until the precious book was retrieved, and the procession was again on its way.

"And," related the story teller, as the joyful tears ran down his face, "It was Sacrament Sunday too!"

The first University was the Great Out Doors, and one does not trifle too lightly with its graduates, if one would preserve reasonable and adequate self respect for one's own accomplishments.

No young student has properly "finished" his education until he has acquired culture and has sharpened his intellectual powers by matching his wits with graduates of the Great Out Doors.

Once when riding across the plains with a gnarled and weather-beaten Old Timer, this survivor of adversity developed an abnormal thirst, and having the means with him, proceeded to satisfy it, not forgetting the customary hospitable offer to his companion.

"Well thin," he exclaimed, "Do ye niver take a drap uf the crater at all, at all; not even whin ye're troat's crakin dry?"

No, I admitted, I drink, but not that kind of a beverage.

"Well thin, an why don't ye?" insisted this nature's nobleman.

Oh well, you see, I hedged (riding for a fall), I haven't any too many brains as it is. Why should I drink stuff that might destroy what brains I have?

The old homesteader was properly squelched, and for a period

of full 30 seconds he hung his head; then looking me solemnly in the face, he delivered himself of "this one"—

“Weel thin Laddie, if ye’re a leetle short, it’s as well to be keerful, so it is; it’s as well ta be keerful.”

Andrew Stewart being Irish, could acclaim, “Irish and proud of it.” But there was the odd case among his contemporaries, where the old timer could shout—“Scotch! and fond of it.”

## CHAPTER XVII:

### A MEMORABLE CONFERENCE

The Methodist Conference that convened in Brandon, on June 16th, 1887, was destined to become a memorable event, for developments that resulted from the work of the various sessions had an important effect on the lives of many people in Manitoba and the western prairies.

On that occasion Rev. Andrew Stewart, B.D., occupied the presidential chair, Rev. Thomas Argue assisting him as secretary.

The Conference resolution of 1884, sponsored by Andrew Stewart, and which had been intended for, and actually was the first step towards organizing a denominational college for Western Canada, had resulted in much favorable publicity for the venture so dear to Andrew Stewart's heart.

Now, three years later, and with the author of the idea presiding at the sessions of Conference, an insistent demand for action, looking to the establishment of the much needed institution, sprang up.

To look back over the years, one is amazed at the extraordinary courage, the steadfast faith, the buoyant optimism displayed by these pioneers of western trails. These men were no longer tenderfoot newcomers, with little at stake, eager to test out the possibilities of an unknown, freshly opened part of a little explored continent. Both ministers and laymen had by this time experienced about all the misfortunes that could fall to the lot of members of the human family, and they were well aware of the fact that many of these tragedies could be, and might be, repeated in the years to come.

If life is not all sunshine, neither is it all shadow. Prosperous years, because of favorable seasons, had brought a considerable degree of affluence to many residents of the prairies. The writer can recall one occasion when the "Minister" was having dinner at his parents' farm home, and the Minister and his host were seriously discussing the advisability of moving back East and leaving the prairie country to the Indians. That was following a "frozen year," when grain was so badly frosted

that it was worthless, and much of what was cut was burned, not being worth threshing. But bumper crops came, with better markets and better prices for all farm produce, with fall frosts less killing in their intensity.

Besides all this, the lure of the prairies strengthened with the passing years. The winters had many pleasant features—bright sunshine and a clear atmosphere; lengthening days; starlit skies; dancing Northern Lights; the wonders of the heavens never ceasing. Then the growing excitement of coming summer—the first wild geese from the South, the first crows, robins and meadow larks. The hurry and intensity of work in seeding time; the glories of a lovely summer; the crowning event of the year—harvesting wonderful crops of grain, fruit and vegetables; the racing days, with the excitement of threshing and storing nature's richest fruitage.

Farmers and business men of substance mingled with the ministers gathered in that Conference of the Methodist Church in 1887.

Other educational institutions were already established in Manitoba. St. Boniface Roman Catholic College was started in 1819; St. John's Anglican College was founded in 1821; Manitoba Presbyterian College was opened in 1871.

The University of Manitoba secured its charter in 1877, and in that same year a charter was granted to a school called the Wesleyan Institute, started by Rev. George Young, and which continued for only four years before disbanding as a school of instruction. In 1886 this defunct Wesleyan Institute charter was used as a base, when amended, for a charter for the new Wesley College and a governing Board was named at that time.

Spurred by the interest shown by the Conference of 1887, this Board was reorganized; with J. A. M. Aikins as Chairman; James H. Ashdown as Vice Chairman; and G. H. Campbell as Secretary; half of the Board being elected for four years and half for a term of eight years.

Rev. A. Stewart was asked to begin promotional work, and accordingly he and Rev. J. M. Harrison toured the prairies in the fall of 1887, in the interests of the new denominational

College, which it was hoped would be opened the following year, 1888, in Winnipeg.

As a start in financing, and as an example for others, all ministers contributed to the Wesley College Fund, and so favorable was the reception accorded Messrs. Stewart and Harrison that a Principal for the proposed College was employed by the Board. The choice of the Board was Rev. J. W. Sparling, B.A., B.D., of Kingston, Ontario.

Andrew Stewart in 1888 moved his family into the City of Winnipeg from Crystal City, and he now devoted his time to promotion work on behalf of Wesley College.

The long hoped and prayed-for event was finally consummated on October 1st, 1888, when Principal J. W. Sparling opened Wesley College classes in the lecture rooms of Grace Church, with seven students and two professors besides himself.

The professors were, R. R. Cochrane, teacher of mathematics and classics; and G. J. Laird, teacher of science and moderns. Small beginning—but, in that small beginning, Wesley College was well and firmly established, with a background based on hearts of steel and with an open road ahead, to be trod by famous men and women, some of whom were not yet born.

In 1889 Professor Andrew Stewart was added to the teaching staff of Wesley College, his subjects being English and Theology. He also held the pastorate of Fort Rouge Methodist Church for that year. Subsequent to 1889, he spent his whole time with the College and continued as a loved and respected teacher until his death in 1925.

No member of the staff showed greater interest in his students, or greater loyalty to the College, than the learned professor who had majored in the dangers and discomforts, the privations and sufferings of pioneer life in four different communities on the storm torn, snow and dust swept, sun and wind blistered, prairies of South Western Manitoba, where men coquetted with dallying, cruel Nature, and lost; or co-operated with energetic, kindly Nature and won through to prosperity and happiness.

## CHAPTER XVIII

### NO HORSELESS CARRIAGE FOR ANDREW STEWART



Years of plenty brought prosperity to the hard working industrious people of Southern Manitoba. Comfortable homes replaced the sod hut or log shack.

Earlier varieties, and better yielding kinds of grain helped, in growing more profitable grain crops.

Better machinery, and more horsepower on the farms, enabled the farmer to grow larger and better crops.

The Minister's salary increased, so that he and his family also shared in the mounting prosperity in all parts of Southern Manitoba.

Andrew Stewart rejoiced with those who rejoiced in the promise of better days to come, but it was his lot to suffer

the privations of the early pioneer, with adequate compensations far in the distant future if they were to be realized at all.

The period of oxen, Indian ponies, and Red River Carts; walking plows and horse power threshing, where oxen sometimes furnished the power, soon passed. Splendid four horse teams of well bred horses enabled the farmer to plant large acreages of grain, principally wheat.

Steam engines soon replaced the horse power for threshing, but horses continued to cultivate the fields until the arrival of tractors driven by internal combustion motors.

With the arrival of the gasoline driven motor, came the horseless carriage, but that was several years after the passing of Andrew Stewart's pony and buckboard. The motor car, as a matter of fact, would have been of little use at the time he was travelling the prairies—the roadless, trackless, bridgeless plains of Western Canada.

Andrew Stewart, as a matter of fact, never, while he was on the prairies, knew the luxury of the modern motor car or the swiftly soaring airplane, although Rev. Daniel Stoddart, Anglican Minister at Clearwater, drove a first issue, chain drive, horseless carriage that scared the wits out of men, women, children, and horses, and sent the cattle scurrying over their pastures in their mad effort to escape from the horrible skunk-like stench and the unearthly racket of the crazy mechanical monster, which had the whole road to itself, for no decent horse, harnessed or saddled, would face it or allow it to pass.

Could any one believe that all these creatures would become thoroughly used to cars, tractors and all other machinery?

Hearing a strange commotion in the air, a Crystal City citizen would exclaim: "If that isn't a freight train crossing the bridge, it must be Dan Stoddard coming from Clearwater in his Horseless Carriage."

Rev. Andrew Stewart never drove an automobile over Southern Manitoba prairies. He had to be content with travel via faithful "George" and buckboard. But Rev. T. G. Bethel, Methodist Minister, a later successor to Rev. Andrew Stewart, invested in a one-lunger—a single cylinder automobile, if you please. With this, the ten mile gait of Dan Stoddard's

horseless carriage was far exceeded for, with good luck, this vehicle was geared to reach the breath-taking speed of fifteen miles per hour.

Wes Baker, the dealer, showed Mr. Bethel how to operate the new fangled machine and the minister was able to drive up to the parsonage door with a flourish, in the latest edition of a modern carriage, there to meet the approval of his ambitious wife, who at once decided she must accompany her husband for a drive.

The fates were kind, and the thing on wheels exploded into action when asked; having, perhaps by accident, apparently been given the correct prompting. Their way led "around the block," meaning a four mile drive around the adjoining section of land, and as roadways in Manitoba are ninety-nine feet wide, a slight deviation from a straight line was neither here nor there, in a happy ride in a new carriage.

Approaching his starting point, the reverend gentleman was thrown into a state of considerable unhappiness by the fact that he had completely forgotten his instructions on how to stop the critter. Since the thing would not stop when the driver called "Whoa!" the logical course was to keep on going, which the somewhat abashed passengers humbly did. Fortunately the supply of gasoline had a definite limit, as many a chauffeur has since that time discovered, and after circling the hamlet a few times the machine began to hesitate, then obligingly stopped of its own free will, in the middle of Main Street, where the salesman again extended the necessary courtesies, in addition to providing a further supply of fuel.

R. C. Colter (Bob), had a surprising talent as a mimic which he often exercised to the great delight of the small fry of the town—and others. His imitations of the scream of a railway engine would bring would-be passengers tumbling out of the station, in their haste to catch the train which was still not in sight.

On one occasion, at the noon hour when the street was full of school children as well as grown-ups, Bob noticed, or heard, Mr. Bethel with his new contraption heading into town from the South. Bob managed to meet him at the bottom of the street, and, hurling himself in front of the car, he ran wildly

up the street, his engine whistle blasting and his arms waving the bystanders out of harm's way, while the monster chugged behind him. Finally, with an extra spurt, he staggered across the sidewalk and fell over and hid behind a wooden fence in a garden, while the crowds held their aching sides.

His choice of a place to fall was both excellent and timely for the garden on the next lot was fenced with barb wire.

Rev. Andrew Stewart's enjoyment of comparable exploits in his day was rare to see, and the well embellished story of "this one" would undoubtedly reach him at next "Conference time."

Human interest stories without number, which, if available, would throw interesting sidelights upon Andrew Stewart's varied career, now lie hopelessly buried in the corroding dust of the neglected and forgotten years. Stories grave and gay; provocative of happy laughter, or of understanding tears.

A daughter of Mr. and Mrs. Stewart recalls that she was once introduced as the daughter of Dr. Andrew Stewart to an Ontario Minister. Tears filled his eyes as he recalled his student days in Winnipeg, and his parting with his beloved Professor. He recounted how he had called at the Doctor's office on the morning he was to leave for his first field.

"Everything all right, you will have a splendid field," said Professor Stewart.

"Just one thing," said the student. "I cannot go in my old shoes."

"Nonsense! They look all right," encouraged the old Professor. The student's face grew red as he stammered—"Oh, but you see I borrowed these from another student for my graduation."

Without another word, the good Doctor took the price of a good pair of shoes out of his purse and handed it to the financially embarrassed gospel fledgling.

Robert Johnson of Killarney district remembers Rev. Andrew Stewart and also his brother John, the latter being a near neighbor of the Johnston family, south of Killarney. John was a hard worker, and although a bachelor, he was known as a prosperous farmer and a good citizen.

"On one occasion," relates Mr. Johnston, the Minister came

to visit brother John, who was breaking a rough piece of ground with an ornery yoke of half trained oxen, and his arrival having been concealed by some friendly clumps of bushes, he managed to walk up behind the plowman, quite unknown to the sweating farmer.

Slapping John on the back, the visitor said: "Hold it, John, your plow would turn a better furrow if you used less profanity!"

The startled plowman yelled, Whoa Buck! Whoa Bright! and turning to greet his visitor, he said, "Well, dammitt, Andrew, if you think you can drive these bloody bulls and hold this cursed plow in this stony land on less profanity to the acre than I am using, take off your coat and try it."

As is elsewhere stated, John spent his declining days in the home of his beloved brother, where he received necessary care, a silent comment on the fate of so many of our deserving pioneers, who in their helpless old age in too many cases are consigned to the mercenary care of strangers, in what should be the happiest years of their lives spent in the carefree company of their grandchildren.

## CHAPTER XIX

### PRESENT IN SPIRIT

If it is expedient that our readers be given an opportunity to gaze into the general picture presented by living conditions during the years of Andrew Stewart's residence in Southern Manitoba, it might also be profitable to offer a shadowy profile, a passing reference, to the standards of doctrinal belief held by a congregation that had for two periods been subjected to the impact of Andrew Stewart's influence and his philosophy of life.

Not long after the removal of Andrew Stewart and his family to Winnipeg, the Crystal City Community suffered an invasion of sensational "Evangelists," this well organized area offering an unusually favorable opportunity for such professional terrorists to begin their bombardment in Manitoba.

The stalwarts of the Methodist Congregation at first gave their Minister their fullest co-operation in what they believed would be a helpful Gospel Mission; but as good sense, order and decency rapidly deteriorated, the possibility of serious harm resulting began to appear. How could any great good come from distorting the sacred ethics taught and proclaimed by the Great Teacher, with the conductors of the campaign, by their practices, inviting the ridicule of the Mob? Sound thinking men with the responsibility of office upon them, began to doubt the wisdom of the undertaking. Among such were Mr. and Mrs. John Ring, who were among the closest friends of Rev. Andrew and Mrs. Stewart, and this friendship continued to the end of life itself. No more faithful workers in the Church could be found than Mr. and Mrs. Ring.

As the campaign carried on by the visiting "Evangelists" intensified, many people were carried off their feet in a wave of mounting enthusiasm, and among these was a young girl who must have forgotten what she had been taught by her pastor and by John Ring in Sunday School.

This young lady (whom we shall call Dollie) felt called to assist other workers in personal exhortation in the meetings, their method being to question individuals regarding their "state of grace," urging them to go to the "front," where they might obtain a special "blessing."

On one occasion Dollie, while going her rounds among the worshippers, stopped beside the Ring family pew and, in the voice of a dying bullfrog such as was sometimes surprisingly and unexplainably affected by young preachers, addressed herself to John Ring, pillar of the Church; leader in all spiritual and devotional progress; Irish by birth, disposition and practice!

"Where are you, Brother?"

Startled, no doubt, by the audacious turn of events, Mr. Ring snapped up his head and, courteously eyeing his inquisitor, demurely replied:

"I'm here!"

Dollie moved on to another victim, in territory remote from the polite smiles that momentarily flickered in the general direction she had taken.

As the Special Meetings continued, excitable sessions became more and more violent, with prostrations occurring regularly. Hysterical exhibitions frequently interrupted the proceedings. Persons who maintained their customary attitude of dignified reverence were looked upon with distrust and disrespectful pity.

One poor chap testified that whereas he had formerly served the devil faithfully and with distinction, he would now serve the Lord with enthusiasm. Unfortunately the periods when the devil had his turn gradually lengthened, and eventually this type of "Aff-agin, On-agin, Finnegin" religion appeared inadequate for his needs, as the last heard of him he was again serving the devil faithfully and with distinction.

A number of very sad cases of extreme mental deterioration cropped up over the community in following years.

The net result of the work of these visiting Evangelists was further division in the Christian Church, at a time when serious minded men were beginning to proclaim the advantages and the rightness of co-operative effort, of closer Christian relationships, in a spirit of brotherhood, tolerance and mutual respect.

The achievement of three prominent Canadian Churches uniting was emulated in the commercial world by successful co-operative movements, with splendid results, from an educa-

tional and social standpoint, all this in later years.

It remained a matter of pride for Dr. Stewart that districts which he had served continued in the forefront, in all movements designed to promote the permanent welfare of the people.



### **A MODERN CHURCH**

Andrew Stewart's log Church, built in 1879 at Crystal City, at the junction of the old Commission Trail with Crystal Creek, served the community well in its day. When the town was moved to the railway, a frame Church was built, which was dedicated by Andrew Stewart in 1888. Later, in 1903, the new brick church was built. This now serves the united congregations at Crystal City. Only a few persons now remain who remember the old log Church, built in 1879 by the famous Missionary and Teacher, Andrew Stewart.

## CHAPTER XX

### A FAMOUS SOUTHERN MANITOBA CHURCH

This summary of record of achievement, related as a sequel, yet more than a sequel, a natural consequence of the labors of Dr. Andrew Stewart who in his visitations to the sod huts and the log shanties on the wilderness that was Southern Manitoba in 1879-80, built better than he knew, stands as a simple recording of an important phase of Canadian life.

Referring back to the logic employed by Dr. Stewart in his early teaching days, one might ask—What if there had not been a Minister with missionary zeal, qualified and ready to face up to the task assigned to him in the hectic days of 1879-80?

What if there had not been men and women with stout hearts and serious purpose, ready to receive his message and to co-operate with him in laying the foundations of good citizenship and national greatness? Would others have saved the day? Would the opportunity have come later—or never?

In this case the young graduate was qualified and ready to begin his life of service where opportunity offered.

Having begun his work where need was greatest, he set himself steadfastly in the pursuit of one ideal, the advancement of the spiritual and moral welfare of the people, through the medium of Higher Education. To that end were his life, his talents and his considerable powers dedicated, and it is appropriately and completely in keeping with his philosophy of life that those noble efforts should be rewarded with a high degree of success.

Not the success that comes to a captain of industry in the accumulation of material wealth. That also has its reward. Rather the kind of success that may be attributed to one whose influence for good spreads and multiplies and expands in the hearts and lives of those who directly and indirectly profit by his teaching and by his example of a simple, useful and godly life.

The influence of Andrew Stewart's life and teaching will remain for all time in the communities in which he labored.

Crystal City district, in the well publicized Rock Lake area, in Southern Manitoba, Canada, was for the greater part settled by men of all shades of ancestry and religious leanings, with British largely predominating, and these mostly from the older Province of Ontario, as was Andrew Stewart, the first Minister.

First settlers arrived West of the Pembina in 1878, having been too late to even secure a toehold in the rich Red River Valley garden belt—the Altona-Gretna-Morden country—which for four years had been filling up with Mennonite people from Europe, and West of Morden with people from Eastern Canada.

That was not so very long after the completion of the survey of the 49th parallel of latitude, which constituted the invisible boundary betwixt Canada and the United States; invisible, that is, except for the four-sided iron posts at intervals of one mile bearing the legend in raised letters: "Convention of London, 1818."

This sacred emblem was soon sadly desecrated by uncaring members of the feathered world, who, from their safe perch on the top of this iron convenience, could log their solo mileage while resting their flight weary wings.

The trail made by the native people, including those of mixed blood, travelling between Red River and Turtle Mountain Settlements, was used by the Survey Parties who marked the Boundary Line, and thus came to be called the Commission Trail.

Over this trail, in 1879 and 1880, swarmed the homeseekers, mostly sons of pioneers, many with their families, wading sloughs, swimming, or being towed over unbridged streams; following the brave souls who had preceded them in 1878.

Rev. John Borthwick, of Morden, had extended his ministrations even West of the Pembina in 1879, but in 1880 the Presbyterian Church sent Rev. James Farquharsen, and from his station at Pilot Mound he visited and brought spiritual comfort to all in the community, regardless of church affiliation - or none.

In 1879 also Rev. Andrew Stewart was sent to Crystal City by the Methodist Church. Later, in the summer of 1880, this man who was credited with having written most of the first

Manitoba School Act, and who became an important member of the teaching staff of Wesley College, met his intended bride at Emerson. A Minister of that frontier town performed the marriage ceremony and the bride and groom set out on their honeymoon trip to Crystal City, their conveyance a buckboard drawn by a lazy native pony.

At this location on the Commission Trail, where it crossed Crystal Creek, the couple set up their home amidst the confusion and scramble for shelter in anticipation of the arrival of a Manitoba winter of questionable fame. A congregation, with choir and Sunday School, was organized and a log Church built that same year of 1879-80. Poplar shingles and boards made from native oak, elm and poplar trees were available at the Preston sawmill a few miles North.

Deed of this first church property, signed by Thomas Greenway as vendor, was made in favor of the Crystal City Congregation of the Methodist Church of Canada. The price of the lot was one hundred dollars, and the deed was registered in the Registry Office at Crystal City on February 22nd, 1883. John Knox being the Registrar.

Rev. Andrew Stewart's log church thus became the first church property to be registered in Southern Manitoba.

Mileage and gradient percentages are important factors in determining the location of a railway line, and when the Canadian Pacific Railway built their line westward from Manitou in 1885-6 the well established village of Crystal City was compelled to pack up and move to the railroad, one mile North, since the railroad had failed to come to Crystal City. The old townsite, with its boom-time priced building lots, thereupon became a wheatfield and when Andrew Stewart returned in 1887 to Crystal City it was to a new railway town.

The relatively vast advancement from a hamlet at the junction of the Boundary Commission Trail with Crystal Creek to a town with a real railroad running through it, meant that a new and more modern church must be built. A plain frame structure was erected at a cost well within the means of the large membership, even at a time when money was in extremely thin circulation and universally short supply. This was

finished and dedicated by Rev. Andrew Stewart in his second ministry in 1888.

This building stands at the corner of Broadway and Donahue streets. During its lifetime its timbers have resounded to the eloquence of famous preachers and evangelists, including Crossley and Hunter—that very efficient team, singer and orator who claimed, if not the Premier of Manitoba, with residence at Crystal City, at least the Prime Minister of Canada, Sir John A. McDonald, among its converts.

Orators with greater volume graced its pulpit, after Church Union was consummated, the building having been previously sold to W. J. Russell, former Principal of Crystal City Schools, who had promoted himself into Real Estate, the price, \$1,000.00. The purchase was made on behalf of the Holiness Movement Church.

The advent of better farm machinery, improved livestock, more suitable varieties of grain and less summer frost, brought long delayed prosperity to the community. The Presbyterians had erected a very suitable church building on the corner of Crystal Avenue and Conklin Street, that served their purpose well and in which faithful pastors ministered to a fine congregation. The town suffered a definitely important set-back when this building burned down some time after Union took place.

By the end of the century, the Methodist congregation was cramped for room, with no accommodation at all for the large Sunday School headed by William Greenway as Superintendent, a position he held for forty years. Plans for a new and more substantial Church were discussed and subscription lists opened.

Minutes of the meeting of the Official Board of the Methodist Church, held on May 20th, 1902, show that \$5,000.00 had been subscribed towards the building fund, \$2,000.00 of that in cash.

A sharp division arose over the choice of site. Three members of the Board present voted for the proposed site South of the Canadian Pacific Railway. Three voted for the site North of the tracks. The chair having the deciding vote, declared the southerners defeated, whereupon the losing side perpetuated a masterpiece of sarcastic humor, by placing on

record a resolution, duly moved and seconded: "That we ask of the chair, permission to build a church."

The Minister at this date was Rev. G. F. McCullagh, and members of the Official Board as recorded were: P. B. McLaren, James McNamee, J. J. Ring, William Werry, William Greenway, W. J. Parr, George McWilliams, Aaron Cudmore, John Oughton, John Elson, U. S. Jory, J. G. Stacy, A. E. Werry and William McKittrick. The last named member was elected Secretary-Treasurer of the Official Board at that meeting, a position he retained until he moved to Vancouver eight years later.

On this Board fell the task of building a solid brick church building, 54 feet square, on a foundation of native stone, some of which were hauled from the shores of Rock Lake.

If the carefully kept minutes disclose an occasional lapse in the spelling of the Queen's English, they also furnish a creditable sample of handwriting after the Spencerian style, seldom equalled by unpractised moderns of this driven generation. The minutes actually give very little idea of the prodigious amount of labor involved in the construction of a building that has, for forty-five years, served the whole community, without repairs.

Tenders for a completed building, less the seating, were received from Contractor Uilyott, of Manitou, who had previously moved most of the town from its old site on the Commission Trail, and from John Bostrom, of Winnipeg, builder of Honorable Thomas Greenway's residence, now Memorial Hospital. The tender of John Bostrom in the amount of \$6,840.00 was accepted.

Later, difficulties were encountered, doubtless due to the tender being too low, and, on March 9th, 1903, a tender was accepted from John Bostrom for the construction work, in the sum of \$968.50.

Price paid for the building lots, according to the records, was \$300.00.

How completed costs mount up! The completed cost of the new brick church was finally estimated at \$12,000.00.

In that memorable year of 1903, Rev. Edwin Mason was the Minister in the Presbyterian Church, having succeeded Rev.

J. A. Bowman, who today, over four score, is a resident of Winnipeg.

Members of Session, as noted in the Session Minute Book of the Presbyterian Church of that date, include George Mutch, James Colter, S. B. Lynes and James Laidlaw, the last named being Clerk.

Minutes of the Methodist Official Board covering later meetings in that same year include several member names not before recorded, these being J. P. Smith, I. P. Werry, E. T. Greenway, John McKittrick, J. E. Parr, J. E. Elson, J. Conway. The Ministers had changed, according to the four-year itinerary plan of that Church, and Rev. F. W. Locke, before the year's end in 1903, assembled a jubilant congregation in the new brick church. A Mortgage for \$5,000.00, placed with the Confederation Life by their local agent, Luther Manning, was paid off through the years, and Rev. Locke had the satisfaction of burning the mortgage.

The old hand-pumped organ was, of course, installed in the new Church. Professor Horrocks, a noted musician, and his wife, a fine soloist, had arrived in the town, where soon a large number of pupils were enrolled. Among the numerous progeny of this couple was a little son appropriately named Handel, after the famous composer. On Handel fell the not too easy task of pumping the organ.

Sunday activities were taken seriously by all participants. During the service of song, the organist, desiring a greater volume of sound from the organ, would flick an anxious look in the general direction of the lad delivering the wind. To the perspiring young hopeful, anxiety registered on the face of his beloved mentor, could mean only one thing, and that was, "Pump Handel!"

Not many years elapsed before a fine pipe organ was installed. This, driven by Hydro, was typical of the progressive spirit in evidence in the community, where comfortable homes and farmsteads had long since replaced the sod hut or log shack of pioneer days, when Rev. Andrew Stewart was the minister.

This organ has been played by Mrs. E. T. Greenway, former music teacher, with Mr. Greenway as leader of the Choir, that,

in spite of many changes in personnel, has given a number of creditable concerts, filling the large auditorium and gallery with an appreciative and capacity audience on each occasion.

This high ceiled auditorium, so eminently suited for Pipe Organ, large choir and practised orator, does not lend itself so well to the speaker who makes a practice of whispering to the front pews, and who wonders why there are nodding heads under the gallery. The speaker, on the other hand, with qualities of voice timbre warranting a platform career, who addresses himself to those of his audience in the rear, finds no fault with the auditorium acoustics.

The passing of the years brought Church Union, and the big brick church has been able to accommodate both congregations, with room to spare, for two World Wars and a long period of crop failures and depression, appreciably reduced the population that should have been. With the population now increasing, the old brick church is again filling up at this date of 1949, under the ministry of Rev. Ewart Madden, followed by Rev. E. R. Wilson.

At this time, too, the church building is being given the repairing and renovating needed after a period of forty-five years.

Crystal City has been fortunate all these years, in having a bell of exceptionally fine tone located on Royal Music Hall. This bell has served the community well for all purposes, even as a fire alarm. It is hoped it will be preserved for the services of the community, and more especially for religious services.

Perhaps the most valuable asset possessed by those sturdy pioneers who founded the churches which afterwards went into Church Union, at a time when assets of any kind could not be too lightly ignored, was their saving sense of humor. William Greenway would say, when elected as representative to attend Conference: "Well, perhaps I should go, since I am the least use at home."

On another occasion, this same member of the Official Board was compelled, by resolution duly moved, seconded and passed, to stand on the carpet and give a satisfactory explanation of his conduct in failing to attend the previous meeting. Being Irish by marriage, he was apparently able to satisfy

his jovial tormentors, whereupon he, again by resolution duly executed and recorded, was magnanimously forgiven.

One by one, these fine old neighbors were carried to their last resting place in Crystal City and Clearwater Cemeteries, the world enriched and made a better place to live in, because of their brief sojourn here. "My Kingdom within you" the only commentary on their lives. Not many outlived their first Minister, Andrew Stewart.

How much greater than these things can the young men of this generation accomplish, because of their unprecedented opportunities in education, their wider knowledge, their superior environment, their opportunities for progress and advancement unknown to those heroes now gone to their reward, who suffered in silence, and never admitted defeat, as taught by Andrew Stewart, their first minister in Crystal City.

## CHAPTER XXI

### BUILDING UP WESLEY COLLEGE

From the year 1887 the career of Andrew Stewart was so closely interwoven with that of Wesley College that to attempt to divorce them would not only be labor lost but to succeed would be a drastic miscarriage of justice.

Those who sat at the feet of this noted teacher of proven truth are now themselves advancing in years; but they will never forget his earnest devotion to duty; his strict regard for all things important; his patience with rural students struggling to overcome the terrible handicap of lack of proper and sufficient grounding in ordinary subjects, due to the partial or even entire absence of school facilities in their youth; his flashing rebukes of the careless or slovenly student and praise for the backward but toiling worker.

Still a young man in years in 1888, his full beard and portly dignity perhaps lent to his appearance a shade of austerity certainly not warranted by his kindly eyes.

His punctuality was notable, and when he took his turn with Principal Sparling conducting the regular morning scripture reading and prayer, in the College Chapel, he was assured of not only an attentive but a reverent and respectful audience, a reminder that the one who respects himself and demands respect from others, deserves respect, and he almost invariably is accorded that which he desires.

If Professor R. R. Cochrane could be described as a mathematical expert, and Professor G. J. Laird a brilliant teacher of science, so also might Professor Andrew Stewart be referred to as being no less proficient in unassailable Old Testament exegesis.

His work was thorough and sincere and his assistance was heartily given to all deserving students; his search for truth a sure guarantee of highest respect and closest attention.

Wesley College may have had a small beginning, but its continued growth was assured because it was a people's institution.

In 1889 classes were held in a small building on Albert

Street, not far from the corner of Main and Portage Avenue.

From 1890 to 1895 inclusive the College was located in a brick residence at the corner of Broadway and Edmonton.

At the close of 1895 students numbered eighty-three, including those attending junior and senior matriculation classes, covering work now completed in our Manitoba Collegiates and High Schools, as well as in the denominational Colleges.

Wesley College Staff in 1892 included Rev. J. W. Sparling as Principal; Professor R. R. Cochran, teacher of Mathematics; Professor G. J. Laird, Science; Professor Stewart, English and Theology; Professor Osborne, Languages; Professor J. H. Riddell, Classics and Theology.

Wesley College Building Fund continued to climb toward the objective of One Hundred Thousand Dollars, and by 1891 plans were being considered for the erection of a suitable building for a growing College.

The site decided upon, and immediately secured, was an entire city block in the City of Winnipeg, from Balmoral to Spence Street, and facing on Portage Avenue, containing five and a half acres, and costing \$12,000.00.

Added to the amount secured in the West by popular subscription were substantial gifts from friends in Eastern Canada.

## WESLEY COLLEGE, 1902



Front Row, left to right: Rev. Andrew Stewart, Teacher of Theology; Rev. J. W. Sparling, Principal and Assistant Teacher; Professor R. R. Cochrane, Teacher of Mathematics.

Back Row, left to right: Professor W. F. Osborne, Teacher of English and French; Professor G. J. Laird, Teacher of Science and Moderns; Rev. J. H. Riddell, Teacher of Classics.

These men laid well and truly the foundations of an educational institution that in these later years ranks high among Canadian Colleges. Graduates in each and every year have become useful and even distinguished citizens in the professional and business life of Canada. For these foundations Andrew Stewart did much of the heavy spade work.

The contribution of Mr. Hart A. Massey, of \$20,000.00 was

considered extremely generous at that time, and was of timely and vast assistance, as also was that of \$5,000.00 from Mr. George A. Cox, of Toronto, Ontario.

On the Board of Wesley College at that date, also, were men of wealth and generosity including J. A. M. Aikens, Chairman; J. H. Ashdown, Vice Chairman; R. J. Whitlaw; J. B. Somerset; J. T. Gordon; Sir R. P. Roblin, W. H. Culver; Sir Clifford Sifton; Thomas Nixon; Captain Robinson; Jerry Robinson; G. H. Campbell; and other prominent citizens of the West.

### WESLEY CORNER STONE LAID

The Wesley College Board approved the plans for the new building at the January meeting in 1894. In March the contracts were let, and in June, 1894, Principal Sparling had the supreme satisfaction of laying the corner stone of the building that was to become an historic structure in the annals of Western Canada, as well as the finest educational building in the West at that time.

On January 6th, 1896, the College building was occupied by the student body and the complete staff.

The dreams of Andrew Stewart and his friends as they sat on the bank of Peaceful Crystal Creek, in the years 1879 and 1880, and tried to visualize what the distant future might have in store for the people of the mocking prairies, had at last come true; not, however, without human effort.

Every inch of the travel worn trail had been valorously contested. No opportunity had been lost in pressing forward the claims of the institution that was so greatly needed in Western Canada.

Victory had come for those who had toiled with that end in view, but for Andrew Stewart, he who was so eminently fitted for the task ahead—his greatest work had just begun.

## CHAPTER XXII

### HAD EXECUTIVE ABILITY

The men who pioneered the western plains were men of vision, or they would not have been there.

They were men of initiative and courage, otherwise they would not have left the safety and comparative comfort of older eastern settlements.

These qualities of mind and heart had abundant opportunity for expansion on the wind-swept plains of Manitoba and Saskatchewan, in the gruelling homestead years.

Frequently situations arose where quick decisions must be made and these decisions had to be right. A wrong decision might cost a life; or at least a serious injury might result to person or to property of self or neighbor.

Extending their education and training in the school of every day living, they developed sturdiness and self reliance and became citizens of unimpeachable character and reputation.

Andrew Stewart knew responsibility from the day he left school, until the close of his notable career; first, in the public schools of Ontario, where he taught—and no one will belittle the part that a teacher must take in guiding the affairs of a school room full of young, lusty Canadians.

The responsibilities thrust upon the shoulders of Andrew Stewart in Southern Manitoba as a pastor, as a Public Schools Inspector, as an Organizer and Chairman of District, undoubtedly further developed a natural talent for leadership and administration that was so plainly in evidence in the work of the Conference, and later, in the management of Wesley College.

A member of Wesley College Board from its inception, he was also an important member of the Council of the University of Manitoba, where his wise counsel and mature opinions were appreciated by older administrators.

As Bursar of Wesley College for some years, and as head of the Theological Department, he was able to give wise direction and advice to many enquiring students.

On the death of Principal Sparling in 1912, Andrew Stewart

was selected by the Board to act as Principal until someone could be secured. This office he filled in addition to his regular work for a period of three years.

This was at a time when a difference of opinion regarding the status of the College in its relation to the University had, to some extent, beclouded the future of what some had wished to regard as a purely theological institution.

On the appointment of Dr. Eber Cruminy as Principal in 1915, Dr. Stewart tendered him his fullest support in the plan for a working Union of Wesley and Manitoba Colleges. The same hearty support was given Principal J. H. Riddell, when he was appointed in 1917. The teaching of Arts courses was resumed, and the College made steady advancement which has continued since Church Union under the name "United College."

The various Methodist denominations had united in 1884, and from that date until 1924 Dr. Stewart represented Manitoba at every General Conference held in that long period of time.

In 1901 the Manitoba and North-West Conference selected Dr. Stewart to attend the meeting of the Ecumenical Council at Wesley Chapel in London, England; a distinguished honor and a privilege for any man, and, in this case, a position which the Canadian delegate was eminently qualified to fill.

Like his Divine Master, Andrew Stewart was as one who served. Honors that came to him were thankfully received and duly appreciated; but these, after all, had little bearing on his work, or on his mode of living. If a job was there for him to do he did it.

In recording these facts relative to the life of Andrew Stewart, there is no intention of attempting to detract in any way from the records of achievements of his contemporary co-workers.

It has already been stated, and is here re-affirmed, that Manitoba stands deeply indebted to the unusually large percentage of citizens included in the first wave of settlement following its incorporation as a province into the Canadian Federation, who through their natural talents and their training and experience, were endowed with priceless qualifications of leadership.

In a new and untried venture such leadership was indispensable to, and even a guarantee of, success.

It was in fact an honor for Dr. Stewart to have been associated with, and numbered among, such outstanding Manitoba citizens.

In the direction, and in the actual personal management of the affairs of rapidly expanding Wesley College, Andrew Stewart found sufficient scope for exercising his talents of leadership.

His administration of the policies of the Board was at all times fair and impartial.

Stern discipline was faithfully enforced, and never during the regime of Andrew Stewart was the Faculty or Board embarrassed by insurrectionary movements promoted by the student body. This was a record decidedly favorable, when compared with that of many other colleges of that or any period.

Success in this important matter was undoubtedly due in a large measure to the atmosphere of deepest respect which surrounded the members of the faculty. Andrew Stewart insisted that the one in authority, who was deserving of respect, would be accorded respect; that being the case, the duty of the Instructor was quite clear.

In the case of Wesley College, members of Faculty appeared to be in substantial agreement on the point insisted upon by Dr. Stewart. Almost without exception, members of Faculty were held in highest respect by a wide assortment of students, from a still wider range of living conditions, from all over Western Canada.

## CHAPTER XXIII

### A LIVING FAITH

Andrew Stewart had a living faith—a progressive, active belief. During the latter part of the Nineteenth Century and the opening of the Twentieth, scientific investigations and discoveries had greatly broadened the approach of thinking men to all civil and religious problems worthy of examination and research. The uprooting of erroneous ideas long held was followed by certain unwise pronouncements, and many whose faith was shallow listened to such pronouncements to their own hurt.

Some University staffs, and many theological classes, were frankly in a state of confusion, due to a tendency that had developed to believe nothing that could not be plainly demonstrated and satisfactorily proven. Some Colleges were even accused of being hot beds of atheism.

Extremes of belief and unbelief resulted in the setting up of new sects, in conformity to local and prevailing beliefs, or in accordance with the lack of understanding on the part of the promoters.

In all this disturbance and turmoil, when men were losing their faith, or were finding themselves floundering in a morass of doubt and fear, the foundations of Andrew Stewart's belief remained solid and unshaken. "There can be no higher religion than Truth," continued to be the guiding principle in all his theological investigations.

Coupled with this first Principle was the Second Principle, equally important, and indispensable to a complete understanding of Divine Law—"Things unseen are greater, more powerful, more far-reaching in their significance than are things that are seen by mortal eyes."

On that two-fold, double stratum, solid foundation of belief, Dr. Stewart stood firm, while storms of doubt and disbelief lashed over the continent leaving, in a mass of twisted wreckage, that which had once, in the case of shallow souls, stood for their Christian Faith.

As scientific investigations continued, many early and hasty

conclusions were discredited, and Dr. Andrew Stewart's approach to theological difficulties became standard practice over the continent.

Basing their lives and their Faith on this open-minded method of living, a new generation of sound thinking men and women entered reverently and more understandingly into closer communion with their Creator and into happier relations with their fellow men. The unsound doctrines that had created denominational divisions in the Christian Church became less important, or even distasteful, to more and more thinking men and women. The waste involved in duplication of services among the Churches, added to unwise division of the people into separate religious groups, became more and more self evident. Union of all Christian Churches became a topic of conversation in modern and liberal minded circles.

What happened in the recent past is now known history. The final concessions that heralded a new development are not always clearly understood, but the Union of Methodist, Presbyterian and Congregational Churches into one United Church of Canada was one of the most important advances the Christian Church has made in two thousand years.

By that Union a precedent has been provided. A clearly marked path has been blazed for other churches and individuals to follow.

Subscribing to the two-fold religious doctrines of Andrew Stewart, all Churches and all individuals who believe in God and in the democratic teachings of Jesus Christ, some day will find themselves bound together in the fellowship of a common foundation of belief.

In the meantime, the matter of greatest importance is that thinking men and women are gradually clearing away the cobwebs of superstition and error from their professions of faith.

It is a matter of record that on one notable occasion, Dr. Andrew Stewart was requested by his fellow Ministers to make public reply to what, in those days, was styled "Higher Criticism of The Bible." Dr. Stewart unhesitatingly accepted the challenge, speaking in a Winnipeg Theatre.

Acceptance of such an assignment by one who was naturally

modest, even to the point of being considered reserved, can be understood only in the light of his consistently practiced Philosophy of Life, that gave him courage for every emergency, whether that meant facing a blizzard on the prairies of Southern Manitoba in pursuance of his pastoral duties, or, as now, facing the powers of darkness arrayed against the children of Spiritual Light.

What had he to lose? He had only to obey—that was his creed. "The Lord is my light and my salvation, whom shall I fear? "The Lord is the strength of my life, of whom shall I be afraid?"

What answer could the worshippers of wood or stone, or money, or power, or those who say, "There is no God," possibly have for the one who joyfully proclaims:

"The Lord is my strength and my shield;  
My heart trusteth in Him and I am helped;  
Therefore my heart greatly rejoiceth,  
And with my song will I praise Him."

But in the case of Andrew Stewart this Philosophy of Life was not prated from the house tops or on the street corners. Few, if any, ever entered into the inner recesses of his noble heart.

A man must have some reservations into which the world may not enter, or enquire.

Andrew Stewart's Philosophy of Life, then, was embodied in his daily walk and conversation—an open book, to be read by all men. In the reading of that open book many profited. Those who profited most were those who accepted his standards of faith—"Truth, and Faith in the Great Unseen."

Here is hope for a despairing world. Here is rest for a weary universe. Here is peace for quarrelsome and fighting nations. Herein is salvation for confused and lost souls.

Never in the present, or in future investigation, in the ages to come, will scientific investigators ever find a religion higher than Truth.

Never, at any time, can a more sublime faith be found than the faith that enables men and women to join their limited powers to the unlimited forces of the universe.

Standing on the solid foundation of Truth, his life directed

and controlled by the One unseen but Omnipotent Power, Andrew Stewart could say, as Paul, two thousand years ago could say, and as all who follow in their footsteps can say, "I can do all things."

But "all things," to Andrew Stewart, meant now his daily work in the Class Room. No spectacular performance was ever achieved by him, or even attempted, or even aimed at. Recognizing his limitations, he nevertheless made full use of his powers.

The accumulated total of the achievements of such a life constitutes an amazing aggregate of hard tasks well and faithfully performed.

## CHAPTER XXIV

### AN HONORED CAREER

Wesley College teaching Staff was enlarged from time to time, as the enrollment of students steadily increased.

As in all similar institutions there were individual changes, due in most cases to the erosion of the years. Through all changes of staff, and through all re-arrangements and re-organizations, Professor Stewart remained, his work and his person recognized as a permanent part of the institution.

His zeal for the college he had sponsored never abated, notwithstanding his increasing family responsibilities and his ever widening interests.

His ten sons and daughters received parental care and instruction. An older, bachelor brother, John Stewart received adequate care in his home in the evening of his life. Visiting ministers were welcomed to his home in numbers, perhaps more generous than prudent.

A daughter, pleasantly reminiscent, and now, with the complete understanding and appreciation that comes with maturity, able to properly evaluate such incidents, says:

"At Conference time, Father (Rev. A. Stewart), would come home at almost any hour of the night, bringing any number of homeless Methodist preachers. In the morning we children would find ourselves parked in every corner of the house. For, after all, beds had to be found for those men, somewhere.

"In the morning, also, Mother always seemed to manage to find enough food in the house to feed them their breakfast, and still we never went hungry to school."

This may sound like a hangover from the amenities of life practiced on the cheerless prairies, but many a traveller in a more recent period of congested hotels would wish that traditions and practice of pioneer prairie hospitality had not died out so soon, in our spacious, half-empty city homes.

Notwithstanding all contrary claims and suggestions, one might venture the profound observation that preachers are human. No group of versatile story tellers ever found more

enjoyment in tales of the past than did a group of Methodist ministers, when occasions such as Conference gatherings offered opportunity for seldom afforded social intercourse.

There was a never failing variety of subjects to draw from—their experiences getting into the country; strange characters they had met; the game they hunted; the fish they had caught, or that had gotten away; the shacks they had slept in—or perhaps had helped to build; strange bed-fellows they had shared their bed with; their admiration and respect for the noble women of the pioneer homes on the plains; their contempt for the sham and unreality of many phases of modern life. Conference time had many unpredictable and always appreciated angles, but in the sessions nothing was lacking in their serious and earnest attention to business.

A labor of love never goes unrewarded. True, the reward is not always what we desire or hope for, which, in many cases, is fortunate for all concerned. A mother with long and varied experience in life once said: "The best doctor you can have for yourself is yourself;" and certainly from the standpoint of opportunity for constant attention that must be true. The majority, however, of those who serve are content to accomplish what they can in life, with little thought for rewards or rights that may be accruing to them. The responsibility in such a case must and should rest on others, to see that justice is done to the one deserving reward.

Nor is life always what we may have hoped for; but happy is the one who finds in the part assigned to him the acme of all delight and enjoyment, building the best he knows how, with the tools at hand and available for use.

Merit seldom after all goes unrecognized. Andrew Stewart had in 1879 graduated from Victoria University in Toronto, Ontario, with the Bachelor of Divinity Degree, passing up the usual prerequisite of the Bachelor of Arts standing. In 1899 he received the degree of Doctor of Divinity from his own Wesley College, the first to be granted by that institution. In 1920 the University of Manitoba conferred on him the honorary degree of Doctor of Laws.

Dr. Stewart had held the position of Chairman of the District during his years on the prairies of Southwestern Manitoba,

as well as the position of Inspector of Schools. Twice in his career he had presided in the capacity of President over the Manitoba and North-West Methodist Conference. He was a member of the Wesley College Board from the beginning, and, for a time, acting Vice Chairman.

Part time lecturer from the date of opening of Wesley College he became full time lecturer in 1889, serving in his career as teacher of English, History, Hebrew, Systematic Theology, and Old Testament Exegesis.

Dr. Stewart was a member of the University Council from its beginning until his death in 1925. He served as Acting Principal of Wesley College for the years 1912-1915, after the death of Dr. Sparling, and until the appointment of Dr. Eber Crummy to that office. He held the position of Registrar from 1903 to 1912, and was Dean of the Faculty of Theology from 1917 to 1921.

Dr. Stewart had co-operated faithfully with the Officers of Wesley College Board. During his lifetime the Chair was held by only three men; these were—Sir James Aikins, 1888 to 1908; Mr. J. H. Ashdown, 1908 to 1924; E. S. Popham, M.A., M.D., C.M., 1924 to 1927.

Dr. Stewart did not live to see the consummation of Union between the Methodist, Presbyterian and Congregational Churches in 1925. Like the great majority of the world's workers, he took a large share in the heavy spade work; others built upon his patient efforts.

Neither did he see the formal union of Manitoba and Wesley Colleges into the present United College. Like Moses of the ancient Bible record, he prepared his people for the crossing into the Promised Land, but he who prepared the crossing was not with them.

## CHAPTER XXV

### AT REST

Time in its swift moving cycle never ends. That portion of time allotted to a human life is but an earth moment, so swiftly does that life return to God who gave it.

To some, having finished their work, the opportunity is given to relax, to idly rest, to scan their years of labor; or, if suffering from bodily or mental ills, to long for a peaceful release.

To some the day of labor is prolonged, and the belated eventide, eventually overtaking them, finds them still gleaning in the ripened fields where they or others had sown, so long ago.

At age 74, Andrew Stewart was still actively planting the seed; still trusting that God who giveth the increase would recognize and bless his sowing. Not now was the seed being sown over the prairies of Southwestern Manitoba, but in class after class of students who, in their lifework, would spread the gospel of good citizenship over the wide flung immensity of the Dominion of Canada.

But the sand in the hour-glass was running low; the time of his departure was at hand and, laying aside his gown of office, and his beloved books, this prophet of God ceased from his labors and was not, for God took him.

As recorded in the Winnipeg Free Press:

"Rev. Andrew Stewart, D.D., LL.D., pioneer clergyman and educationist of the Methodist Church, Professor of Hebrew and Systematic Theology at Wesley College and for a time President of that institution; revered and esteemed by those who came under his influence, passed away at the residence of his daughter, Mrs. Harold Aseltine, 327 Wardlaw Avenue, Winnipeg, on March 22nd, 1925."

Arrangements for the funeral were in charge of the Winnipeg Ministerial Association. A private service was held in the Funeral Parlors, followed by a public service in Young United Church, Winnipeg. Ministers who gave addresses were Rev. Dr. Aikens, Rev. E. F. Church, and Rev. J. H. Riddell.

Honorary Pallbearers were Dr. S. A. Bedford, Dr. James

Elliott, Messrs. R. R. Breen, G. N. Jackson, J. J. Ring of Crystal City, and E. L. Taylor.

Active Pallbearers were Rev. Fletcher Argue, Professor A. S. Cummings, Professor W. J. Spence, Rev. Professor A. E. Hetherington, Judge F. A. E. Hamilton, Mr. H. O. Shurtliff.

Interment was in beautiful Elmwood Cemetery, in Winnipeg.

Mrs. Stewart, who had shared life for a period of forty-five years with the one now mourned by so many, continued residence with her daughter until her passing on September 24th, 1934.

Just as the ministry of the one now laid to rest had extended far beyond the scope of the preacher's pulpit, or the teacher's desk, so the helpful influence of the gracious personality that had for forty-five years brightened his home, was a factor in standardizing good citizenship in the homes of the communities where this notable couple had resided.

And yet it may be possible that the greatest achievement to be credited to the lives of Dr. and Mrs. Stewart, was the raising and training of their ten sons and daughters, who, with nineteen grandchildren and seventeen great-grandchildren, make up the roll of their descendents.

Of the sons, one was a medical doctor, one a chemist, one a banker, one a buyer for a commercial firm, and all members of the family are the kind of citizens who lend strength to a nation.

A successful business man or a distinguished statesman is honored and, to some extent, rewarded in his day and generation, but Andrew Stewart's honor and his eminent reward is the enduring service he has rendered to the people of Canada.

His life is rooted deep in the virile soil of a young nation. Although he is dead, yet shall he live, in the hearts and minds of all those who follow on, in his footsteps.

## CHAPTER XXVI

### "LET US NOW PRAISE FAMOUS MEN"

In Volume XXIX, Number three, of "Vox Wesleyana," the journal of Wesley College, dated May, 1925, appeared a reference to the late Dr. Stewart. This eulogy, written by Rev. John Maclean, M.A., D.D., LL.D., College Librarian 1919-1928, pioneer missionary and distinguished author, well deserved a place in that College record. It is appropriate and right that this sincere tribute from one who was contemporary and a co-worker with Dr. Stewart should be included here.

#### DR. ANDREW STEWART

—By John Maclean

"A stalwart of the plains has reached the end of the long trail, and climbed the everlasting hills, and the genial smile of Dr. Andrew Stewart will be missed in our college halls, but there lingers awhile, sweet and sacred memories of other days, words and phrases full of inspiration, and beautiful inscriptions on human souls, written with the fingers of his brain, which will abide, when mortality has crumbled into dust.

"Over the western prairies in the early days he wandered in quest of human souls, striving to lift them toward high ideals and noble living, and when the shadows hovered over the lonely shack, he went there as an angel of mercy with his hands and heart full of comfort for weary folks. The plodding genius in the primitive log school found in him a friend, who brought words of encouragement for struggling ignorance, longing to scale the heights where wisdom dwells, the rural teacher waited in confidence for guidance, and was not disappointed, and the early settler, burdened with poverty, yet full of hope, ploughed the furrow with a new song, the words set to music by an angel's touch.

"Transplanted to the city with larger opportunities in his old vocation, he wakened the latent powers of men and women,

who sprang forward with a divine discontent, striving new worlds to conquer in the realms of knowledge, and the procession grew with the passing years, until thousands counted it a high privilege and great honor to call him teacher and friend. He became the interpreter of the old regime and the prophet of a new day, unravelling theological knots, lifting the eyes of his students to the tops of the mountains, speaking forth the old truths in a new setting, telling the old story as the new Gospel for a world of doubt and sin, and moulding preachers for coming days. The Hebrew Bible was his vade mecum, and the Methodist Discipline a fit companion, as he was a skillful exegete and an ecclesiastical statesman. He was a loyalist in religion, never straying from the Cross of Christ, a defender of the faith, and a firm believer in the foundation doctrines of repentance, justification by faith, regeneration and sanctification.

"Quiet and unassuming, he led the way along untrodden paths, over deep morasses; and through dense jungles, listening for the gentle voices of the young disciples who were following after, undeterred by secret foes, yet walking in the King's highway, that others might find the way home to God. Through mists and gathering clouds and sunshine he pursued the course, without a murmur on his lips, or a frown upon his face, unhasting, unresting, and no faltering step, without any betrayal of high ideals, and always with a song in his heart for the folks who could not sing, lifting burdens along the trail, and making life worth living every hour, through long days and sleepless nights.

"Beyond the teacher and his problems lay the man, sturdy and honest, true to himself and his friends, courting no favors, yet finding rare delight among the sacred circle which sat beside the round table in sweet converse, and the hours were full of high privilege as he stepped westward in fellowship with trusty men and women, whom he loved, far beyond our ken. The charms of his friendship with its strength and beauty encircled the lives of the chosen few, entranced by the spell of unspoken love and loyalty, and as he walked on the road to Emmaus, the vision splendid came to them in 'thoughts that breathe, and words that burn.' In the strength of his

manhood he kept step with his Master, along the shores of lovely Galilee, in the stricken woods of dark Gethsemane, and up the slopes of Calvary's sacred mount, until the close of the day, when his work was done, and he laid down his tools, a workman of God, faithful to the last.

"The modern saint of the cheery brow, without a cloak to hide his faults, whose words were few on the high theme of his own religious experience, trod with pure intent the path of sorrow in loneliness and faith, and when he came down from the mount, where he had seen God face to face, he wist not that the skin of his countenance shone, but the stamp of the angel was there, though he knew it not.

"A sacred silence lingers in the old class room where he taught, the gentle footfall comes no more in the corridors, a strange vacancy waits for the magic figure, and there is an empty niche in the wall, but we lift the fallen mantle, and the sacred burden, and travel on, till the day breaks, and the shadows flee away, when we shall meet in the land beyond the stars, where there is no night, and no more sea."

### STUDENTS' TESTIMONIAL

A testimonial was also prepared by students of Dr. Stewart, and read by one of their number. From this we quote in part:

"As teacher, missionary, preacher, and pioneer statesman, Rev. Andrew Stewart, B.D., to whose memory it is my privilege to pay tribute this evening, subserved the highest interests of the Church and State in that time, which, though not very many years ago, we already refer to as 'the early days in Western Canada.' I would have you remember him in his relations to Wesley College and the University of Manitoba, to the Public Schools system of the Province, to the former Methodist Church of Canada, and, in general, in the wider field of nation building on these western prairies, as a stalwart pioneer worker, a vigorous toiler, fashioning, organizing, systematizing, in the realm of things pertaining to the Church and the School during the formative period in the history of the province, an artisan moulding the raw materials

of a new country, shaping its destiny by placing thereon the stamp of his own character, a Christian and scholarly leader in the foundational work of the institution under whose roof we have assembled tonight, pausing an hour or two to remember with gratitude and reverence those to whom Wesley College owes much. . . .

"He is remembered by those who attended his classes as quiet and unassuming, almost what might be called reserved, yet possessing a keen sense of humor which made him an enlightening lecturer and a sympathetic instructor. Wealth of learning and vigorous capacity for thinking made Dr. stalwart pioneer worker, a vigorous toiler, fashioning, organized students striving in the realm of knowledge amid the entanglements of philosophy and theology. . . .

"But in recognizing this great man let us look beyond the preacher, the teacher and his problems, to seek the real worth of the sturdy, honest, able-souled man. He was one whose inflexibility of faith made possible the great works which I have enumerated. He was one who held the torch of a great vision of the unfolding possibilities of a new land. He was one who combined with an indomitable spirit the strength of body with which to toil at the work he valued most. Thus the inheritance that he has left us is the precept of a life devoted in strength and beauty to great things."

## CHAPTER XXVII

### MEASURING A LIFE-WORK

Universities and Colleges have an important place in the national life, in every civilized country.

As an emporium of learning they perform the sacred task of preserving for posterity the accumulated records of the intellectual achievements of all ages.

They demonstrate to their students the possibility of attaining the highest level of accomplishment reached by those who have preceded them with no limiting factor suggested that might hinder their progress to an even higher plane.

But just as the finest machine yet invented is useless, lacking the human touch, so records in themselves are lifeless, impotent instruments, until they are given power through the contact of a vital, vibrant, human personality.

Countless former students of our schools of higher learning owe their usefulness in society, not to the academic brilliance of their alma mater, but to the warm, life-giving personality of the man who was their teacher.

He it was who fanned to life the spark of rational intelligence within them, guarding it from extinction, until in God's own good time, and under His guidance, it became a piloting flame, leading them safely on through life's difficulties to greater triumphs and to more important successes.

Within the mind and heart of the statesman, the writer, the theologian, the industrialist, dwells the teacher, his immortality preserved, his highest ambitions realized in the accomplishments of his students for whom he has given the best years of his life—or perhaps all of it.

Honor to whom honor is due; and it is only right that the work of the deserving teacher should be given public recognition; that his memory should be honored; and his name held in reverent respect.

Andrew Stewart asked for no reward beyond the fulfilment of his desires on behalf of his students and others whom he served; but true greatness demands recognition and will not be denied. Many who benefited from his ministrations, even

from his acquaintance, are willing and ready to testify on his behalf.

### **"HE SET THE PITCH FOR ME"**

Rev. Dr. Oliver Darwin, himself a notable pioneer pastor (now retired in Vancouver), says:

"Dr. Andrew Stewart made a valuable contribution to the religious life of the western prairies in the early days of settlement.

"In his pastoral work in the Church, and as Inspector of Public Schools, he rendered a service that is remembered with great appreciation by many people all through Southern Manitoba.

"He had the faculty of sounding the note, of giving the pitch, from which many young people particularly were led to tune their lives to harmonize with God.

"He set the pitch for me, and was the one man who has been more to me than any other.

"After my first contact with him in 1887, when he was stationed at Deloraine, Manitoba, he was taken from the pastorate and began work for the College: first in soliciting subscriptions, and then as professor in the newly established Wesley College.

"My knowledge of him was in Conference contacts, where I came to know him as a Christian Gentleman, a brother beloved, a great Church Statesman, and a wise expounder of the Word of God."

Rev. Hugh Dobson, B.A., D.D., Associate Secretary of the Board of Evangelism and Social Service, with offices in Vancouver, says:

"I started to Wesley College January 1st, 1898, and knew Dr. Stewart from then until his death in 1925.

Dr. Stewart and Dr. Leonard Gaetz were the first to receive D.D. degrees from Wesley College, and the hood used then was the hood used when I received my degree. Mrs. Stewart gave me the hood, she having made it.

"I have very precious memories. I am reminded that I met Dr. Stewart fifty years ago, and after fifty years those memories are rich, and his influence has been lasting."

Dr. W. A. Cooke, early graduate of Wesley College, and a former well loved Methodist Minister on the Crystal City field, says:

"I first saw Dr. Stewart in June, 1885, at the Manitoba Conference of the Methodist Church, held in Zion Church, Winnipeg.

"He was elected Secretary of the Conference, a fact that shows he was already recognized as one of the leading Ministers of the Church.

"Rev. James Woodsworth was President. Neither President nor Secretary had at that time the degree of D.D., although Mr. Stewart had the B.D. degree.

"In 1890-92 James Endicott and I were appointed joint student supply at Fort Rouge Church, and Dr. Stewart was our Superintendent. He was very kind and considerate.

"Later, Dr. Stewart built a comfortable home on Colony Street, so as to be nearer Wesley College and this brought him nearer Young Church, which the family made their church home.

"When I was Minister of Young Church I again had occasion to appreciate the fine kindness of Dr. Stewart. He preached for us occasionally, to the great profit of the congregation—his mind was so clear; his thoughts so well organized and expressed.

"Dr. Stewart was a delegate to the Fifth Ecumenical Methodist Conference, held in the Central Hall, Westminster, London, England, in 1921. In the Report of that Conference I find this note in the account of the session on Christian Unity, over which Rev. Dr. S. D. Chown, General Superintendent of the Methodist Church of Canada, presided.

"Rev. Dr. A. Stewart (Methodist Church of Canada), closed the session. He stated that so far from there being regret for the Union of Canadian Methodism in 1883, it

had made them desire a larger union still. Now the Methodist, Congregational and Presbyterian Churches have given an overwhelming vote for 'organic Union.'

"His attendance at this London Conference gave him an opportunity, for the first time, of visiting the British Museum, and seeing the Rosetta Stone, and many other historical relics, which were deeply interesting to him, as illuminating the subjects he was teaching in College—Biblical Times and Events.

"I should speak of his pleasant sense of humor. I never knew it to be other than kind, and his characteristic smile accompanying a facetious comment made his conversation a delight to his friends."

Judge Frank A. E. Hamilton, for many years head of the Winnipeg Juvenile Court, and now Executive Director of the Welfare Association in that city, had personal and intimate knowledge of Dr. Andrew Stewart and of his work. Quoting Judge Hamilton:

"The Reverend Doctor Andrew Stewart was a cultured Christian gentleman. It was an honor to know him. He made a remarkably fine contribution to the religious and educational life of Western Canada. He was tolerant and his judgment was excellent, with the result that no minister in the Conference had more influence than he had in adjusting the difficult problems that came before the various courts of the church. Doctor Stewart was a big man physically, but he was gentle in spirit. He never spoke an unkind word or did an unkind act. In his home he was a devoted husband and a loving father, always intensely concerned about the welfare of his family. We were pleased to learn that a permanent tribute to his memory was being prepared by his friend."

## CHAPTER XXVIII

### NO RELIGION CAN BE HIGHER THAN TRUTH

The human mind, in its progressive emancipation from the thralldom of the brute, has finally grasped the conception of a universe governed by an unmeasurable Force, possessed of All Knowledge, All Power, All Wisdom, and self endowed with Immortality.

Ancient investigators, seeking this source of control, called the object of their search, God. Herein is Truth.

But a level of thought has at all times existed, and does now exist in the world we know, and knowledge possessed in one place is possessed in some form, or to some extent, in all other places. No secret can long remain a secret on this earth, not even the secret of atomic power, because of this universal law.

Because of the operation of this universal law, the idea of propitiating an angry god with a gift, or offering, was an idea universally accepted by all groups of the human race in its early childhood. The idea of, "A life for a life and let it be some other creature's life instead of mine," became dominant. One group, the Jews, perpetuated the idea in writing and built around it an intricate and involved system of operation covering all human offenses, known or imagined.

During centuries of gradual enlightenment, knowledge was extended, and prophets and writers in even backward Jewish nations began to conceive in their minds a God with, not human, but God-like attributes.

When the Fullness of Time, because of this level of thinking, had arrived, all nations of the earth were seeking Truth.

Although plainly stated by four Gospel writers, our world has stubbornly refused to recognize the fact that John the Baptist, as the fore-runner of Jesus Christ, swept into oblivion the long held idea of escaping the penalty of sin by the sacrifice of some other creature's life-blood.

John plainly told the people that remission of sins, and entrance into the Kingdom of Righteousness, was to be obtained only through individual repentance and faith in God, who alone

had power to forgive sins. To preserve their livelihood the leaders of the Jewish Church had John the Baptist murdered, for speaking the Truth.

John, the Evangelist-Writer, tells us plainly that Christ came as "The Word," the revelation of God's true character, and therefore the Son of God. To those who believe, John also plainly stated, power would be given to also become the Sons of God.

Because he was the Revelation of God's character, Christ correctly claimed that he is Truth. John the Evangelist also testifies that whereas negative laws came from Moses, Life-giving Truth came through Jesus Christ, who proclaimed that he came, not to destroy the laws, but to fulfill them.

**TRUTH, THEN, MUST BE AND IS EMBODIED IN THE DOCTRINES AND TEACHINGS OF JESUS CHRIST.**

These doctrines have already been absorbed by Christian nations to the extent that they are no longer aggressor nations.

They have regard for weaker brother nations.

They are willing to sacrifice their own material advantages in order to protect and ensure fair dealing for all other nations.

Individuals and organizations that have clung to the ancient idea of buying forgiveness of sins from another human being, or at the expense of another creature's life blood, are carrying us back to the era of the invention of the wheel, and first efforts towards the control and use of fire—to a by-gone age. Those who hold such beliefs are rapidly being by-passed in the world's thinking.

National as well as individual righteousness is now demanded, even though "The Cross" be our earthly reward.

Seekers of Truth, then, will find that which they seek in the Doctrines of Christ, as set forth in the Gospels.

When all superstitions are nailed; when all wrong interpretations and translations are corrected; Truth, as taught by Christ the Great Teacher, will remain as the bulwark of our Faith.

There can be no religion higher than Truth, and the teachings of Andrew Stewart will sooner or later prevail over the earth, as well as in our beloved Canada.

## CHAPTER XXIX

### FAITH IN THE UNSEEN

Man, with his God-given physical and mental powers, his position of pre-eminence among all other living creatures, has surely every reason to be grateful to the Creator of the universe for all the benefactions bestowed upon the human race.

His physical senses of seeing, hearing, tasting, smelling and feeling, are referred to as his Five Senses. These, co-operating with his mental powers of Discernment, Understanding, Reasoning, Judgment, and Moral Perception, constitute his intelligence. All these intellectual powers are capable of unrestricted and undetermined growth and expansion.

But there is a sixth sense more important than any of those named—the sense of Faith in The Unseen—and, like the other senses, this sixth sense is capable of large development and wide expansion.

For anyone to claim disbelief in those phenomena that cannot be seen, or proven by the physical senses, is folly. Can such a one tell us what is gravity, or electricity, or tides, or atomic energy, or life itself, or many other natural phenomena that we know exist only by what they accomplish?

If physical properties which go into action before our eyes cannot be explained, how can spiritual forces that are known to exist, but cannot be seen, be explained by our physical senses?

That mental and spiritual powers can and do control our physical life is amply demonstrated in our every day living. We can know and believe this if we will.

After all, every living soul has some kind of a belief in unseen forces. Too often, however, our faith in the Unseen Power is too weak to meet the requirements of our need; and we suffer the consequences of undeveloped faith, at a time when need for larger faith is indicated.

The time is long overdue for special study and investigation in mental and spiritual realms, that present a wide open field for study for all members of the human race. The benefits

cannot be estimated.

An interesting case of unexplained phenomena can be cited from the personal experience of Dr. Andrew Stewart, as related by his close friend and neighbor, Dr. Oliver Darwin, now a resident of Vancouver:

"When I was living in Winnipeg, the Stewart and Darwin families enjoyed quite intimate friendship and family relationships. On one occasion, when my daughter's mother-in-law, a dear friend of the Stewarts, was very ill, Dr. Stewart and myself were attending a meeting at Swan River.

"In the course of the meeting, between eight and nine o'clock, p.m., we saw the form of Mrs. Stewart in the audience.

"When the meeting was over, Dr. Stewart came to me and said, 'I saw a person in the meeting I could have sworn was Mrs. Stewart. Did you see anyone like her?'

"I said, yes. I even went to the door as the people were leaving, to make sure I was not mistaken, but I saw no one leaving that resembled her.

"Returning to Winnipeg, we found that the sick lady had passed away, just at the time we both had seen Mrs. Stewart.

"The sick lady had asked for Dr. Stewart. Mrs. Stewart was with her and was greatly pained because she could not have Dr. Stewart there.

"We were never able to understand this strange experience, but often spoke of it."

Having this well authenticated incident in mind, the question presents itself—If Mrs. Stewart's spiritual presence in the Swan River meeting could be recognized by two men in the flesh, how many thousands of times more likely is it that the Eternal God can make His spiritual presence known to His children upon the earth, the creatures of His own creation and while they also are in the flesh?

Millions of Christians during the last two thousand years

can testify to the saving presence of the Holy Spirit in their hearts and lives; and indeed, it is through the medium of living men and women that God, through His Holy Spirit, manifests Himself to the world, "Workers together with Him."

Here then is the consummation of Christ's work upon earth—"My Kingdom Within You" achieved.

In keeping with this joyful experience, those of Andrew Stewart's faith can rightfully and truthfully testify:

"The Lord is my strength and my shield,  
My heart trusteth in Him and I am helped;  
Therefore my heart greatly rejoiceth,  
And with my song will I praise Him."

## CHAPTER XXX

### MAKING THE WAY PLAIN FOR OTHERS

The most powerful forces in the universe are unseen. It might be said that the most powerful forces in the universe are spiritual, excepting that we do not know where spiritual forces leave off and physical forces begin.

That being the case we confine our reference to that which we do know when we state that tremendously powerful physical forces are employed in reducing the atom to simpler terms.

Rollers weighing tons are used in making the thinnest paper, and complicated and weighty machinery is employed in printing words on flimsy sheets of paper.

The brainiest men in the nation are employed by governments in reducing economic problems to terms that can be understood by the people and their representatives in Parliament.

A University can be said to be functioning normally when it is employing its powers in reducing known facts, in its various departments, into terms that can be understood and absorbed by the students and, let us hope, by the general public.

The greater the intellect brought to bear upon a theological problem, the deeper the investigation, and the clearer and simpler the resulting deductions laid before the people.

No problem of the human race could possibly exceed in importance the problem of the Life that now is, and of that which is to come.

Wrapped up in the superstitions, the mysteries, the profound ignorance of the ages, only a glimmer of light had ever penetrated the clouds of murky darkness, cankerous doubt and heart-destroying fear that had dulled the enjoyment of life for the earth's millions before the Christian era began.

Andrew Stewart's theological investigations must have led him into realms untrod by ordinary laymen of his time, yet his deductions were reduced to the simplest elementary terms; so clear to the average mind that no-one need be deprived of their benefits. If he had been asked for a formula it might have been such as this:

## BASIC CHRISTIAN DOCTRINES

- (1) **God:** **AUTHOR — CREATOR — CONTROLLER OF THE UNIVERSE.**  
 "God is a Spirit. They that worship Him must worship Him in Spirit and in Truth." Words of Jesus Christ—John 4:24.
- (2) **Man:** Creature of God's creation. Endowed with superior intelligence, and personal responsibility.
- (3) **Jesus Christ** Filled with a new conception of God,  
**Son of Man:** brought knowledge of God to the human race.  
 "Came not to be ministered unto, but to minister, and to give His life a ransom for many." Words of Jesus Christ.—Matthew 20:28.  
 "I am come that they might have life, and that they might have it more abundantly." Words of Jesus Christ.—John 10:10.
- (4) **"My Kingdom** **WAY OF LIFE — INHERITANCE —**  
**Within You":** **ESTATE** is God's Holy Spirit. It is freely offered and is available to all on request, who meet the condition of repentance. It is ours by absolute promise, and without measure.  
 "If ye then being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask Him." Words of Jesus Christ.—Luke 11:13.
- (5) **Man's Re-** This Gift, this Way of Life, can be accepted  
**sponsibility:** by Man, Or it can be rejected by Man.
- (6) **Man Has** **MAN IS THE ARBITER OF HIS OWN**  
**Power to** **DESTINY.** "Ye will not come to me that  
**Reject the** ye might have life." Words of Jesus Christ.  
**New Way of** —John 5:40.  
**Life:**

- (7) **Man Has Power to Accept This New Life:** LORD, I BELIEVE.  
 "He that heareth My word and believeth God hath everlasting life." Words of Jesus Christ.—John 5.  
 The steps are: (a) Hearing; (b) Repentance; (c) Asking for God's Holy Spirit; (d) Receiving God's Holy Spirit; (e) and to the end—Living the New Life.
- (8) **This Gift of God's Holy Spirit: This Kingdom: This Estate:** CAN BE LOST OR DESTROYED BY MAN.—1 Cor. 3:16-17.  
 Or, It CAN BE DEVELOPED AND EXPANDED.—Eph. 3:17-19.  
 "Filled with all the fullness of God."
- (9) **Man's Duty:** "Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, Thou shalt love thy neighbor as thyself."—Matt. 22:37-39.
- (10) **Source of Instruction in the Way of Life:** THE TEACHING OF JESUS CHRIST, as found in the Four Gospels: Come at His invitation.  
 "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." — Matt. 11:28-30.

Oriental narrative writers have their own peculiar, time-honored style of recording important events, in which a variety of figures of speech, including exaggeration, play a prominent part. An outstanding example of this style of writing is found in the last verse of the Book of John's Gospel, where the writer lightly remarks: "I suppose the world itself could not contain the books that should be written."

It is indeed unfortunate that more of the acts and words of

the Great Teacher are not recorded, but the gross exaggeration of the statement is easily apparent.

Difficulties are thus encountered by the Gospel student, in correctly assessing the extent to which the Eastern narrator has employed figurative language, in describing events in which Jesus Christ took a prominent part. No such difficulty is found in reading the WORDS of Jesus Christ.

Whether using the Parable method of teaching, or in plain statements of facts, His teaching is clear; His meaning is plain.

An example of this is found in the vexatiously manhandled problem of the Resurrection, where Christ stated in plain words, in answer to the question of an unbeliever, that The Resurrection Body is a spiritual body. We must believe His word.

Using Andrew Stewart's method of deduction, the earnest-minded student is enabled to study the Christian Doctrines in a manner that affords the greatest profit and the deepest spiritual satisfaction.

By so doing he will find his faith strengthened, and his love for God and for his neighbor stronger, as with steadfast determination he courageously follows the New Way of Life, trusting God to guide his footsteps all the way, as did Andrew Stewart on the prairies of Southern Manitoba, in the work of the Church, or in the halls and class rooms of his beloved Wesley College.

## CHAPTER XXXI

### ACHIEVING HARMONY AND PEACE

What do we believe? Have we got the solid foundation for our faith that made Andrew Stewart's life serene, his labors fruitful?

Have we a creed, every word of which is true? A creed that we believe with all our hearts, and that will stand all tests, including the test of time, and of scientific investigation.

Such a teacher as Andrew Stewart would have lived his life in vain, if the basic truths which he impressed upon his students had not germinated in receptive minds, to later blossom and bear fruit for the emancipation and healing of many starving souls.

"The facts of life must be faced," he would say, and the first outstanding fact that confronts us is that the world is our neighbor, and if we are to arrive at a peaceful equation with our fellow man, we must first find a common denominator. Can we meet the world our neighbor on level ground by formulating a charter of basic truth, to which we all can, in friendship and good will, affix our signatures?

### CREED FOR THE UNIVERSE

I believe in the existence of matter, and a material universe.

I believe this universe is guided and controlled by an infinite, eternal, immeasurable force, through natural laws, infallible and unalterable, in their operation and results.

I believe that emanating from this superior power, there is an universal intelligence, available and equitably apportioned, according to their powers of absorption, to all living creatures.

I believe that all creatures endowed with this intelligence, and subject to the control and guidance of these universal laws, have individual powers of attainment, enabling them to draw in larger measure, as their capacity increases, from this source of all knowledge, with which they have constant and inseparable contact, for their pleasure and profit.

I believe that life and growth is the key to universal progress, and that progress is natural and inevitable, unless

hindered by lawless interference, as a result of man's autonomous powers.

I believe that man, as a child of the universe, finds his greatest happiness, satisfaction and usefulness in observing these natural laws, and in directing their application to matter, in so far as this co-operative function may be his privilege, even as a child happily imitates his father, in his father's house.

I believe that just as the body of man returns to earth, from whence it came, so the spirit of man remains a part of that source of all life and inspiration, indestructible and eternal.

Having achieved agreement on basic facts, we are in a position to advance to a higher level of thinking, reasoning and living.

Would it be too much to hope and believe that we can all eventually begin climbing toward the safety of a solid and sound basis for a New Life, spiritual and material, for we have but one life, one life only!

## CREED FOR A PEACEFUL WORLD

I believe in God the Father Almighty; Author, Creator and Controller of the universe.

I believe that God created Man a responsible being upon this earth, having intellectual and autonomous powers patterned after God the Father, making it possible for him to control the evil in his animal nature.

I believe in Jesus Christ, Son of Man, Son of God, who exemplified for us the true character of God while upon this earth, and showed us the way of salvation by repenting of our sins, and receiving the Holy Spirit of God within our hearts, that we also may become the Sons of God, endowed with eternal life, and with love for the Father; and that we may love and serve our brother man "Even as the Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many."

I believe in the Holy Spirit, The Holy Christian Church, The Communion of Believers, The Efficacy of Prayer, The

Forgiveness of Sins, The Resurrection of our Spiritual Body, and Life Everlasting.

When all nations of the earth have embraced such a creed there will still be difference of opinion, for we are built that way, and man is not infallible; but there will be no more aggressive warfare.

The unselfish sowing of Andrew Stewart and his fellow teachers throughout the world, must and will find lodgement in fertile soil; and God the Father, whom they served and loved, will provide a bountiful harvest of Peace and Security, for all mankind, both in this world, and throughout all eternity.

## CHAPTER XXXII

### MRS. ANDREW STEWART

Bride of a young Methodist Missionary in 1880; mother of a growing brood of young Manitobans, in the pioneer years, before modern conveniences were known; keeping the home fires burning, while her husband thought out the Manitoba School Act, ministered to important rural communities at Crystal City, Cartwright, Killarney, Deloraine and Pilot Mound, then took a professorship and a directing part in rapidly growing Wesley College, Winnipeg, as Dr. Sparling's able assistant.

Half a century of noble effort on behalf of a higher Canadian citizenship may pass unnoticed, but the love of the people of Southern Manitoba for the brave little woman who came to them in 1880, and shared their joys and their comforts, which were few; and their privations and sorrows, which were many; will never dissipate as long as earthly ties remain.

"I would make the same choice, and go through it all again," declared this intrepid spirit. "My greatest accomplishment was being a good wife and mother, and a successful homemaker."

The annals of Canada's courageous women contain no finer example of heroism, pluck, endurance, and usefulness, than has been given to the world by this talented lady, who gave to her country an honored husband, ten sons and daughters, and a life of devoted patriotism and devoted service.

Mrs. Stewart, as Mary Ann Sharpe, was born in 1855, of Irish parents, in Essex County, Ontario. In November, 1932, she was guest of honor at a gathering of Southern Manitoba pioneers, in the City of Winnipeg, where stories of the early days were told and friendships renewed.

She passed to her reward September 24th, 1934, and lies buried beside her husband in Elmwood Cemetery, Winnipeg.

## CHAPTER XXXIII

### THE PRAIRIE HONEYMOON OF A HOME BUILDER

This is the story of an Ontario girl who, in 1880, forsook civilization to wed the boy she loved in her school days, and make her home in the wilderness, known at the beginning of the century as Lord Selkirk's domain.

In 1880 Manitoba, as a province, had arrived at the age of ten years, but up to this time the ten or twelve thousand inhabitants who ranked as charter members of that newly organized territory had pretty well remained within the influence of the Red River Settlement, with the little prairie town of Fort Garry, or Winnipeg, as the centre of trading and government, as well as social life. Dominion of Canada Surveyors had completed an extensive survey of lands in Southern and Central Manitoba and homesteaders were beginning to pour in, mostly through Emerson, the gateway city, coming by railroad via St. Paul, from Eastern Canada, and the United States.

The Red River, North and South highway of commerce since the arrival of the first settlers in 1811 from the British Isles by way of Hudson Bay, now fell into partial disuse, with the completion of the railroad through to Winnipeg from St. Paul, the centre of the fur trade as far as assembling and shipping was concerned for the central regions.

Rev. Andrew Stewart, B.D., fresh from an Eastern University, had been sent by the Methodist Church to care for the spiritual needs of the people in the land rush of 1879. He had become established in the hastily constructed town of Crystal City, about one hundred miles West of Emerson, in the Rock Lake district that was attracting the land hungry men of Ontario whose enthusiasm knew no bounds when they first gazed on the rich, level or slightly rolling agricultural lands of that area.

The young missionary was soon to be pressed into the service of the government as first School Inspector in the South-Western part of the province. Thomas Greenway, first elected as representative of Mountain Constituency in 1879,

later became Premier, and his government leaned heavily on the broad shoulders of Rev. Andrew Stewart in framing the first Manitoba School Act.

But that was another day. The Spring of 1880 found young Andrew established as securely as any other settler, at least, with a "parsonage" under construction, and a log church already built in Crystal City. Why delay longer his marriage? His conveyance a pony and buckboard, the young man set out for Emerson, over the "Commission Trail," a trail marked out by the Boundary Commission engaged in the survey of the International Boundary, and worn into deep ruts by hunting parties, Indian visitations, local surveyors, and now by incoming settlers.

Blue skies were overhead as he made camp at night, having safely crossed the Pembina River on the temporary wooden bridge. Sparkling dew drops glistened in the cold morning air as he renewed his journey amidst pale tinted anemones with delicate perfume, and violets of deepest blue peeping through the freshening prairie grasses. Occasionally a mongrel dog dashed out from a Mennonite homestead to snap at the heels of the stranger's pony, as a diversion from his never-ending chase after gophers, and more than once the young man lent his strength and sympathy in getting incoming settlers out of bad mudholes and on their hopeful way; but all these incidents were trivial to the prospective bridegroom, compared to the larger event awaiting him.

Though of Irish parentage, Mary Ann Sharpe was born a Canadian, in 1855, in Malden Township, Essex County, Ontario, her father being a British Army Officer, who came to Fort Madden in 1835. Her education complete, this talented young lady spent some years in the City of Minneapolis, and her trip to Emerson in the Spring of 1880 was an adventure into the wide unknown.

The Rev. George Young, famous missionary of the Methodist Church, performed the marriage ceremony that made the youth from the prairie and the maiden from the city, man and wife. Merchant Sparling and his good wife did all in their power to minister to their comfort. But let the bride tell the story:

"Mr. Sparling and wife gave us every comfort, and here we shopped, leaving a part of the load for a later trip. Then a drive of one hundred miles in a buckboard to Crystal City. This surely was to be an experience for a girl from a city like Minneapolis.

"Such a drive over the prairies! The morning we left was gorgeous, and after four hours' driving we tethered 'George,' the pony, out to eat the native grass, spread our buffalo robe, and sat down to enjoy the wonderful lunch which Mrs. Sparling had prepared for us.

"We resumed our journey as far as the Mennonite settlement, where I got my first impressions of these people. Here it poured rain and we took shelter in a house where a woman was plastering the walls with mud. The Mennonites were very kind and, contrary to my impressions before seeing them, I found they were all right, and when the woman brought a bench in, scrubbed as white as bone, for us to sit on, I said: 'There is good here.' We had only travelled a short distance from here and it poured rain again. Here we had difficulty in finding shelter and had to drive five miles to Dakota to a Mr. Gingras. He was as kind as he could be and gave us the best they had. On our way again after an hour or two, I saw what I thought was tame peas, the vines tangled in under the buckboard. I said to my husband, 'Oh, you are driving through someone's garden,' but he said, 'No, it is natural growth.' I then looked out over the prairies and wondered, and my husband said, 'What are you looking for?' I said, 'A fence,' much to his amusement. I missed the fences on the prairie first. It was years before I saw a fence anywhere.

"Our next stop was at Calf Mountain, at the home of Mr. and Mrs. Jacobs. Here, too, we were given the kindest hospitality and on Sunday we went to hear the Rev. Mr. Mearing preach. Monday found us at the home of Mr. and Mrs. Ruttan. Here a friendship began that lasted half a century. We had not long to stay and Monday night found us at Mr. Robert Millar's home. They too became life-long friends. I stayed at Millars two weeks while my husband went back to Emerson for the rest of our goods. The quietness here was so intense

that I could not sleep. From Mr. Millar's we went direct to Crystal City. It had been a great wedding trip over the prairies.

"While waiting for the parsonage to be completed, we stayed several weeks with Mr. and Mrs. Parr, Sr. Such friends! There never were such friends! Mrs. Parr was just like a mother, as long as she lived. Many were the friendships made here, among them being Mr. and Mrs. J. J. Ring, Mr. and Mrs. Sandow, Rollins Parr, McNamee, Rogers, Greenway, Reid, McKitrick. It is interesting to note the conversations of the people back in those days. Topics such as the possibility of coal being mined there; if vegetables would grow; if the wood of Rock Lake would last; if trees of other countries would grow. Vines grew in abundance, but no cucumbers, squash, tomatoes or any such vegetables. Potatoes were wonderful, also turnips. A story I remember about the huge turnips! On one occasion Mrs. Reid asked Mr. Reid to get a turnip for dinner and he rolled one in as big as a patent pail, and said, 'Just a minute, Mother, I'll fetch you another one,' and Mrs. Reid said, 'No! First get the axe and cut a piece off this one.'

"Our two eldest children were born in Crystal City. In 1883 we moved to Cartwright. This was the first year there were white settlers in this town. The winter settled down early and was most severe, and few people were prepared. The merchant, Mr. Johnson, did not have his groceries, and many hardships followed. The farmers went out and fished through the ice at Rock Lake, and brought the fish in piles like cord wood, and sold them. Our menu for two months that winter consisted of fish, bread, salt and tea, and absolutely nothing else—day after day! The fish was boiled and we were so thankful we had salt for it. Mr. Johnson was a great friend here.

"When the teams did get through with a load of supplies there were three boxes of dry goods and only one small box of patent medicine, and a few cans of maple syrup. A can of this syrup was sent me as a gift with Mr. Johnson's card. Shall I ever forget that gift! Never! This gift broke the spell, and the next gift was a pat of butter of about two ounces

from one of the neighbors. Did ever butter taste so good!

"After the roads were packed, my husband went to Crystal City and got a few groceries and Mr. and Mrs. Ring sent us a bag of potatoes and one of vegetables. These were real gifts.

"In the spring of 1884, we moved to the homestead at Fairhall P.O., near Killarney. As I stood in the doorway of our shack, and looked out over the bare prairie, no neighbor for a mile and a half, I thought:

'Oh! Solitude, where are the charms  
That sages have seen in thy face?  
Better dwell in the midst of alarms  
Than to reign in this horrible place.'

"It was on this homestead that we experienced real life. A terrible prairie fire swept over us. On a bitter cold day a spark set our roof on fire; and another day my husband was lost in a blizzard, only finding the road by giving the horse the reins and George brought him home. From November until April, 1884-5, I never saw the face of another woman. Each one of these experiences is a story in itself.

"In July, 1885, we moved to Deloraine, taking our food and household stuff in a wagon drawn by oxen, and the family going in two buckboards. Three years in Deloraine, living the first two in the old town, and, after the C.P.R. came through, we were moved, house and all, to the station. Here we had, as in other prairie homes, many hardships and experiences—long days of loneliness, and very little of even the necessities of life.

"We moved the next summer to Pilot Mound, where we lived only two months, and in August we went to Crystal City, where we stayed another year, and then to Winnipeg, our home for forty years after, my husband teaching in Wesley College for thirty-eight years, until the time of his death.

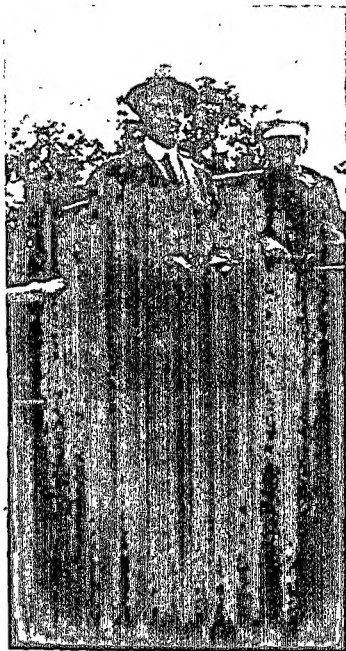
"Raising ten children under such conditions as just mentioned was real pioneering, and leaves memories that will never, never be forgotten. You ask what I would do if I had my life to choose to live over again? I would do as I have done. And what do I consider my great accomplishment? That I set out to be a good wife and mother and a good housekeeper, and

I hope I accomplished it. I also wished for my five daughters that they would grow to be good wives and mothers, and hope, too, that I managed to accomplish that."

Editors Note:—

In November, 1932, a notable gathering at the home of Mrs. Stewart's daughter in Winnipeg included, among those who attended, many former friends from Crystal City, who paid their respects to the guest of honor, the Ontario girl who, in 1880, faced life fearlessly and became a nation builder in Southern Manitoba, where she was loved by all who knew her.

CHAPTER XXXIV  
BEGINNING A SECOND CENTURY



Hardships suffered by pioneers undoubtedly shortened the lives of many men and women. Most remarkably, however, a very large percentage of the homesteads lived long past the average age, and a few reached the century mark.

In the above picture, the writer is interviewing Sam King, of Glenora, who claimed to be One Hundred and One.

"Old Sam" is seated in the lap of luxury—his son's automobile, a real advance from the Red River Cart in which both he and Dr. Andrew Stewart had ridden in the homestead days.

and a swifter, if not surer, conveyance than the famous buck-board, drawn by George, the Indian pony, who had so often brought his master safely home from death's grasp, in a freezing, blinding, howling blizzard, on the unsheltered plains of South-Western Manitoba. There, at times, when superior Man was beaten, the lower animal would see him through—or, was the Infinite Power making good His Promise—"I will guide thee."

## EPILOGUE

"Lives of great men all remind us  
We can make our lives sublime  
And departing, leave behind us  
Footsteps on the sands of time."

So wrote the poet, and it must be true, for the musings of the dreamer have often proven to be much nearer the truth than the profoundest observations of the politician or economist, in this age of discovery, invention and investigation.

No longer can the statesman set a value on his country in terms of its natural resources, its potential production of wealth, alone.

The greatest asset any country can have is a sober, industrious, wide-awake people, having faith, courage, initiative, a keen intellect and a peaceful disposition. Such a people far outweighs in value any amount of natural wealth the country may have for the taking.

Conversely, a country populated with people of undeveloped intellectual powers is a poverty-stricken land, regardless of its natural potential wealth. Active brain power is potential wealth.

The value of the work accomplished by a competent teacher, in training the hundreds of students who pass through his classes, can never be estimated. The favorable influence of his personality, his philosophy of life, his interpretation of the functions of our several powers, his allotment of human responsibility, all contribute to the moulding of character in the student, and such benefits go on multiplying and expanding in our social contacts. They pyramid upon themselves and set an example for others.

How shall we reward and honor the teacher? We will honor and reward the teacher by continuing and expanding his work—by spreading the gospel of good citizenship—until we, too, shall leave behind us footsteps on the sands of time.

